

MENANDER

VOLUME I

EDITED AND TRANSLATED BY

W. G. ARNOTT



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ΤΑ ΤΟΥ ΔΡΑΜΑΤ(ΟΣ) ΠΡΟΣΩΠΑ

Πάν, ὁ θεός

Χαιρέας, ὁ παράσιτος

Σώστρατος, ὁ ἐρασθεὶς

Πυρρίας, ὁ δούλος

Κνήμων, ὁ πατήρ

παρθένος θυγατήρ Κνήμων(ος)

Δᾶος

Γοργίας, ὁ ἐκ μ[η]τρὸς ἀδελφ[ός]

Σίκων μάγειρος

Γέτας, ὁ δούλο[ς]

Σιμίχη γραῦς

Καλλιππίδης π[α]τήρ τοῦ Σωστράτ[ου]

Cast-list, as it appears in the Bodmer papyrus.

After Γέτας, ὁ δούλος the entry μήτηρ Σωστράτου seems to have been omitted (see on line 430). B here and elsewhere has σιμκη (see on 636).

DYSKOLOS (The Peevish Fellow)

Manuscripts

B = P. Bodmer 4, the second play (between *Samia* and *Aspis*) in a papyrus codex of the third century A.D. It is a virtually complete text of the play. First edition: V. Martin, *Papyrus Bodmer IV. Ménandre: Le Dyscolos*, Cologny-Geneva 1958, with photographs.¹ Subsequently two tiny scraps that had been detached from one page of this codex, containing bits of lines 756-63, 806-10, and 773-77, were identified and published by R. Kasser and C. Austin in *Papyrus Bodmer XXVI. Ménandre: Le Bouclier*, Cologny-Geneva 1969, 48 f., with a photograph.

Berl. = P. Berlin 21199, a scrap of papyrus from Hermupolis dating from the sixth or seventh century A.D., and containing the beginnings of lines 452-57 and the ends of 484-89. First edition: H. Maehler, *ZPE* 4 (1969), 113, with a photograph.

H = a fragment of vellum codex, also from Hermupolis, written in the fourth century A.D. and now in Oxford (Bodleian Library, Gr. Class, g. 50 [P]). It contains the beginnings of lines 140-50 and the ends of 169-74. First edition: B. Grenfell and A. Hunt,

¹ W. E. Blake's edition (New York 1966) also contains photographs.

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Mélanges Nicole, Geneva 1905, 220 ff.; no photograph has been published.

O = *P. Oxyrhynchus* 2467, two tiny scraps of papyrus from the second century A.D., containing the ends of lines 263-72 and 283-90. First edition: E. G. Turner, *The Oxyrhynchus Papyri* 27 (1962), 137, with a photograph.

Oslo = *P. Oslo* 168, a tiny scrap of papyrus roll from an unknown source. Dating to the third or second century B.C., it is by far the earliest fragment of the *Dyskolos* yet known. It contains portions of lines 766-73. First edition: S. Eitrem and L. Amundsen, *Papyri Osloenses* 3 (1936), 259, publishing it as an unidentified literary fragment. Identification, as well as its correct dating, was achieved by J. Lenaerts, *Papyrus Littéraires Grecs (Papyrologica Bruxellensia* 13 [1977]), 23 ff., where the scrap is republished with a photograph.

* * *

Of the *Dyskolos*' original 969 lines, only nine (650-53, 703-7) are totally lost, and another twenty or so are damaged beyond even ramshackle repair. No other play by Menander is preserved in a state so near completeness. Furthermore, the Bodmer papyrus prefixes to its text a short verse hypothesis or plot-summary, a didascalie notice, and a cast-list. The hypothesis is attributed on the papyrus to Aristophanes of Byzantium, the famous editor and scholar who worked at Alexandria in the second half of the third and the beginning of the second centuries B.C. This attribution is clearly spurious (cf. Handley's

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edition of the play, pp. 121 ff.; and R. Pfeiffer, *History of Classical Scholarship*, Oxford 1968, 190 ff.), for the scansion and language of the hypothesis excite suspicion, and the précis of the plot is inaccurate. It names only Sostratos, for example, as Knemon's rescuer from the well, and then makes Knemon play a part in arranging the marriage between Gorgias and Sostratos' sister. The cast-list seems to be more reliable, whatever its origins may have been. It purports to list the speaking characters of the play in their order of appearance, with brief identifications attached to most of them. If Sostratos' mother had a small speaking part in the *Dyskolos*, as I now believe likely (see the critical apparatus on line 430), her omission from the list between Getas and Simiche is its one real inaccuracy.

It is the didascalie notice, however, which provides information of true value. The material from which it derives was assembled in Alexandria not long after Menander's death from the public records of Athens. Although the text as we have it on the papyrus contains an irritating corruption, its fairly certain emendation enables us to date the play's first production to a winter's day early in 316 B.C., when in the dramatic competition that formed an important part of the festival of the Lenaea the *Dyskolos* won first prize. Menander was then in his middle twenties, a playwright with between four and eight years' practical experience. Did he deserve this early—and apparently not often repeated—success?

ΑΡΙΣΤΟΦΑΝ(ΟΥΣ) ΓΡΑΜΜΑΤΙ[Κ](ΟΥ)
Η ΥΠΟΘΕΣΙΣ

ἔχων θυγατέρα δύσκολος μητρός μέν, ἦν
ἔγῃμ' ἔχουσαν υἱόν, ἀπελείφθη τάχος
διὰ τοὺς τρόπους, μόνος δ' ἐπ' ἀγρῶν διετέλει.
τῆς παρθένου δὲ Σώστρατος σφοδρῶς ἐρῶν
5 προσῆλθεν αἰτῶν· ἀντέπιφθ' ὁ δύσκολος.
τὸν ἀδελφὸν αὐτῆς ἐπιθεν· οὐκ εἶχ' ὅ τι λέγοι
ἐκεῖνος. ἐμπεσὼν δὲ Κνήμων εἰς φρέαρ
τὸν Σώστρατον βοηθὸν εἶχε διὰ τάχους.
κατηλλάγη μὲν τῇ γυναικί, τὴν κόρην
10 τούτῳ δ' ἐδίδου γυναῖκα κατὰ νόμους ἔχειν.
τούτου δ' ἀδελφὴν λαμβάνει τῷ Γοργία
τῷ τῆς γυναικὸς παιδί, πρᾶος γενόμενος.

ἐδίδαξεν εἰς Λήνια ἐπὶ Δημογένους ἄρχοντ(ος) καὶ
ἐνίκα. ὑπεκρίνατο Ἀριστόδημος Σκαρφεύς. ἀντεπι-
γράφετ(αι) Μισάνθρωπος.

Hypothesis and didascalie notice taken from the Bodmer papyrus.

Hypothesis 1 μέν, ἦν Bingen, Pfeiffer: *μονην* B. 2 Corr. van Groningen: *ετημεν* B. 5 Corr. Mayer, Pfeiffer: *αντεπιφθ'* B. 6 *ἐπιθεν* Diano, London seminar: *επειθεν* B. *οτιποει* B, with *λεγοι* added in margin. 10 *τηνγυναικα* B. *ἔχειν* Lloyd-Jones: *ερων* B. 11 *τουτω* B.

Didascalie notice *Δημογένους* ed. pr.: *διδυμογενης* B. *Σκαρφεύς* ed. pr.: *σκαφευς* B. *αντεπιγραφετ'* B.

HYPOTHESIS
BY ARISTOPHANES THE SCHOLAR¹

A peevish man, who had a daughter, soon
Was left through his behaviour by his wife,
Already mother of a son. He lived
A hermit in the country. Sostratos
Fell madly for the girl. He came and asked. 5
The peevish man resisted. He won over
Her brother, who was at a loss for words.
Knemon fell in a well, was quickly helped
By Sostratos. He made up with his wife
And gave away the girl as legal wife 10
To him, whose sister then on Gorgias,
His wife's son, he bestowed, now mollified.

(DIDASCALIC NOTICE)

(Menander) produced (this play) at the Lenaea festival when Demogenes was archon² and won first prize. Aristodemus of Scarphe³ was his principal actor. It has an alternative title '*The Misanthrope*'.

¹ This attribution to Aristophanes of Byzantium is spurious: see above, p. 177 f.

² Demogenes was eponymous archon of Athens from summer 317 to summer 316, and the Lenaea festival was celebrated each year in January. The date of the play's first production was thus January 316 B.C.

³ This actor is otherwise unknown. Scarphe, otherwise known as Scarpheia, was an important town in Locris near Thermopylae. It was the birthplace of another comic actor who won fame in Athens, Lycon, active in the 320s.

ΤΑ ΤΟΥ ΔΡΑΜΑΤ(ΟΣ) ΠΡΟΣΩΠΑ

Πάν, ὁ θεός

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Cast-list, as it appears in the Bodmer papyrus.

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DRAMATIS PERSONAE, in order of speaking:

The god Pan, speaker of the prologue
Chaireas, a friend of Sostratos¹
Sostratos, a young man in love
Pyrrhias, a slave in Sostratos' family
Knemon, the peevish old fellow
Knemon's daughter, still unmarried
Daos, the slave of Gorgias
Gorgias, a young farmer, half-brother to Knemon's
daughter
Sikon, a cook
Getas, a slave in Sostratos' family
Sostratos' mother²
Simiche, an old woman, Knemon's slave
Kallippides, Sostratos' father

Mute characters: a group of people accompanying Sostratos's mother to the sacrifice at the shrine of Pan (these include Plangon, Sostratos' sister; Parthenis, a hired girl-piper; and two male slaves, Donax and Syros); Myrrhine, Knemon's wife and Gorgias' mother by a former marriage; the piper who accompanies the scene from 880 to 958; and—if it can be called a mute—the sheep brought by Sikon on his first appearance. There is a conventional chorus of tipsy revellers, characterised here as Pan-worshippers, to perform the entr'actes.

¹ The cast-list in the papyrus identifies Chaireas as a ' parasite ' (see the note after line 49). If this identification has any authority—and of that we cannot be certain—its implication will be only that Chaireas' friendship for Sostratos was bought rather than freely given.

² Omitted by the cast-list in the papyrus.

ΔΥΣΚΟΛΟΣ

(SCENE: Phyle, a village about thirteen miles north-west of Athens on the slopes of Mount Parnes. A country lane, backed by three buildings. In the centre is a shrine dedicated to Pan and the Nymphs. On one side of it (spectators' left, probably) is Knemon's farmhouse; on

ΠΑΝ

- (KT fr. 115) τῆς Ἀττικῆς νομίζειτ' εἶναι τὸν τόπον,
 Φυλὴν, τὸ νυμφαῖον δ' ὅθεν προέρχομαι
 Φυλασίων καὶ τῶν δυναμένων τὰς πέτρας
 ἐνθάδε γεωργεῖν, ἱερὸν ἐπιφανὲς πάνυ.
 5 τὸν ἀγρὸν δὲ τὸν [ἐ]πὶ δεξι' οἰκεῖ τουτονὶ
 Κνήμων, ἀπάνθρωπός τις ἄνθρωπος σφόδρα
 καὶ δύσκολος πρὸς ἅπαντας, οὐ χαίρων τ' ὄχλω—
 “ὄχλω” λέγω; ζ[ῶ]ν οὗτος ἐπιεικῶς χρόνον
 πολὺν λελάληκεν ἡδέως ἐν τῷ βίῳ
 10 οὐδενί, προσηγόρευκε πρότερος δ' οὐδένα
 πλὴν ἐξ ἀνάγκης γειτνιῶν παριῶν τ' ἐμέ,

In the apparatus to this play, those corrections and supplements whose author is not named were made by the ed. pr., V. Martin, *Papyrus Bodmer IV. Ménandre: Le Dyscolos*, Cologny-Geneva 1958. 10 οὐδενί Diano, Lloyd-Jones: ουδεν B.

DYSKOLOS

(The Peevish Fellow)

the other, Gorgias' farmhouse. The time is early morning.)

(The god Pan enters from his shrine, to deliver the prologue.)

PAN

Imagine that the scene's in Attica—
It's Phyle—and the shrine from which I come
Belongs to the villagers and people who
Can farm the rocks here; it's a holy place
Of great renown.¹ This farm here on the right's² 5
Where Knemon lives, a hermit of a man,
Peevish to everybody, loathing crowds—
'Crowds' do I say? He's lived a good long time
And never spoken willingly to anyone
In his life, never been the first to greet a man, 10
With one exception: me, his neighbour, Pan.

¹ The shrine of Pan and the Nymphs at Phyle was indeed celebrated, but for the purposes of his play Menander is forced to alter its site from the steep cliff face on the side of a gorge, where it was in real life (cf. Handley's edition of the *Dyskolos*, pp. 24 f.; a photograph of it forms the frontispiece to Bingen's second edition of the play), to a country lane bounded by farms.

² Pan's right, presumably, and the audience's left; but the wording is ambiguous.

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- τὸν Πᾶνα. καὶ τοῦτ' εὐθύς αὐτῷ μεταμέλει,
 εὖ οἶδ'. ὅμως οὖν, τῷ τρόπῳ τοιοῦτος ὢν,
 χήραν γυναικ' ἔγημε, τετελευτηκότος
 15 αὐτῇ νεωστὶ τοῦ λαβόντος τὸ πρότερον
 ὑοῦ τε καταλελειμμένου μικροῦ τότε.
 ταύτῃ ζυγομαχῶν οὐ μόνον τὰς ἡμέρας
 ἐπιλαμβάνων δὲ καὶ τὸ πολὺ νυκτὸς μέρος
 ἔζη κακῶς. θυγάτριον αὐτῷ γίνεται.
 20 ἔτι μᾶλλον. ὥς δ' ἦν τὸ κακὸν οἶον οὐθὲν ἂν
 ἕτερον γένοιθ', ὁ βίος τ' ἐπίπονός καὶ πικρός,
 ἀπῆλθε πρὸς τὸν υἱὸν ἢ γυνὴ πάλιν
 τὸν πρότερον αὐτῇ γενόμενον. χωρίδιον
 τούτῳ δ' ὑπάρχον ἦν τι μικρὸν ἐνθαδὶ
 25 ἐν γειτόνων, οὗ διατρέφει νυνὶ κακῶς
 τὴν μητέρ', αὐτόν, πιστὸν οἰκέτην θ' ἓνα
 πατρῶον. ἦδη δ' ἐστὶ μεираκύλλιον
 ὁ παῖς ὑπὲρ τὴν ἡλικίαν τὸν νοῦν ἔχων.
 προάγει γὰρ ἢ τῶν πραγμάτων ἐμπειρία.
 30 ὁ γέρων δ' ἔχων τὴν θυγατέρ' αὐτὸς ζῇ μόνος
 καὶ γραῦν θεράπαιναν, ξυλοφορῶν σκάπτων τ', αἰεῖ
 πονῶν, ἀπὸ τούτων ἀρξάμενος τῶν γειτόνων
 καὶ τῆς γυναικὸς μέχρι Χολαργέων κάτω
 μισῶν ἐφεξῆς πάντας. ἢ δὲ παρθένος
 35 γέγονεν ὁμοία τῇ τροφῇ τις, οὐδὲ ἐν
 εἰδυῖα φλαῦρον. τὰς δὲ συντρόφους ἐμοὶ

12 Corr. several: τουστ' B. 14 τελευτηκοτος B. 15 λαμβανοντος B. 16 Corr. several: ποτε B. 18 Corr. Diano: πολυτησνυκτος B. 26 θ' ἓνα several: θεναμα B. 31 σκαπτοντ' αἰεῖ B. 36 φλαρουν B.

¹ Ancient Greeks did not dare walk past a shrine of Pan (see the note below, on line 433) without greeting its tenant god,

DYSKOLOS

He's forced to greet me when he passes,¹ and
That makes him rueful right away, I know for sure!
 And yet, despite his character, he married a
 Widow, whose former husband had just died 15
 And left her just then with a baby son.
 He squabbled with her not just every day
 But took up too a good part of each night
 In living miserably. A baby girl
 Came—still worse. When these troubles reached a 20
 point
 Beyond all hope of change, and life was hard
 And bitter, his wife left him and went back
 To the son she'd had earlier. He owned
 A tiny plot of land here in the neighbourhood,²
 And there with difficulty he now supports 25
 His mother, himself, and one loyal family slave.
 The boy's already quite grown up, with an
 Old head upon his shoulders that belies
 His age. Experience matures a man.
 The old husband lives his own life, with his daughter 30
 And an old servant woman, carrying wood
 And digging, always working. He detests
 The whole world, from his wife and neighbours here
 Right to Cholargos³ down there, every single man.
 His daughter, though, is innocent like her 35
 Upbringing, pure in thought. She cherishes

who would be represented by a statue placed outside the entrance to the shrine.

² Gorgias' house is separated from Knemon's by the shrine of Pan, but the land of the two farms is imagined to be contiguous.

³ A village ten miles or so down the road to Athens, virtually at sea level.

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- Νύμφας κολακεύουσ' ἐπιμελῶς τιμῶσά τε
 πέπεικεν αὐτῆς ἐπιμέλειαν σχεῖν τινα
 ἡμᾶς· νεανίσκον δὲ καὶ μαλ' εὐπόρου
 40 πατ[ρ]ὸς γεωργοῦντος ταλάντων κτήματα
 ἔντα]ῦθα πολλῶν, ἀστικὸν τῇ διατριβῇ,
 ἥκο]ντ' ἐπὶ θήραν μετὰ κυνηγέτου τινὸς
 φίλο]υ, κατὰ τύχην παραβαλόντ' εἰς τὸν τόπον
 ἔρωτ'] ἔχειν πως ἐνθεαστικῶς ποῶ.
 45 ταῦτ'] ἐστὶ τὰ κεφάλαια, τὰ καθ' ἕκαστα δὲ
 ὄψεσθ'] εἰδὲν βούλησθε· βουλήθητε δέ.
 καὶ γὰρ] προσιόνθ' ὄραν δοκῶ μοι τουτονὶ
 τὸν ἐρῶντα τὸν τε συγκ[υνηγέτη]ν ἅμα,
 αὐτοῖς ὑπὲρ τούτων τι σ[υγκοινωνυ]μένους.

ΧΑΙΡΕΑΣ

- (KT fr. 120) τί φῆς; ἰδὼν ἐνθένδε παῖδ' ἐλευθέραν
 51 τὰς πλησίον Νύμφας στεφ[ανο]ῦσαν, Σώστρατε,
 ἐρῶν ἀπῆλθες εὐθύς;

ΣΩΣΤΡΑΤΟΣ

εὐθ[ύς].

39 τεκαὶ B. 43 παραλαβόντ' B. 44 Suppl. Bingen. 46 βου-
 λεσθε B. 48 Suppl. several. 49 τισσ[] B. 50 Suppl. ed. pr.:
 εντανθυπα[.....]θεραν B, ἐνθένδε οὐ ἐνθέν γε πᾶς δ' ἐλευθε-
 ρῶν mss. of Ammonius, *Diff.* 202, p. 53 Nickau. 52 Suppl.
 several.

¹ The parasite, a conventional figure on the contemporary comic stage, was usually a poor young man who obtained free board from a richer friend in return for services of various kinds. One of his specialities was acting as jester at his friend's parties (cf. Handley's edition of the *Dyskolos*, on 57 ff.).

DYSKOLOS

With loving care the Nymphs who share my shrine;
She worships us, and so she's made us take
Some little care of her. There is a boy
Whose father's very rich and farms land here 40
Worth many talents. This boy lives in town,
But he's [come] with a sportsman [friend (?)] to hunt
And accidentally reached this very spot.
I've put him under a spell, and made him fall
[In love. That]'s the synopsis. Now [you'll see] 45
The details, if you like: you'd better like!
[In fact], I think I see that lovesick youth
Approaching with his [hunting (?)] friend; they're
both
Absorbed in their [discussion] of the affair.

(Exit Pan into his shrine. Sostratos and his friend Chaireas, identified in the cast list as a 'parasite',¹ now enter deep in conversation on their way from the estate of Sostratos' father, which must be imagined as situated off stage to the right.)

CHAIREAS

What's that you say? You saw a girl from here, 50
A free girl, Sostratos, crowning the Nymphs next door²
And you emerged *in love*, at first sight?

SOSTRATOS

At first sight.

² Sc. putting garlands on the heads of their statues.

MENANDER

ΧΑΙΡΕΑΣ

ὥς ταχύ·
ἢ τοῦτ' ἐβεβούλευσ' ἐξιῶν, ἐρᾶ[ν] τινος;

ΣΩΣΤΡΑΤΟΣ

σκώπτεις· ἐγὼ δέ, Χαιρέα, κακῶς ἔχω.

ΧΑΙΡΕΑΣ

55 ἀλλ' οὐκ ἀπιστῶ.

ΣΩΣΤΡΑΤΟΣ

διόπερ ἦκω παραλαβὼν
σὲ πρὸς τὸ πρᾶγμα, καὶ φίλον καὶ πρακτικὸν
κρίνας μάλιστα.

ΧΑΙΡΕΑΣ

πρὸς τὰ τοιαῦτα, Σώστρατε,
οὕτως ἔχω· παραλαμβάνει τις τῶν φίλων
ἐρῶν ἐταίρας· εὐθὺς ἀρπάσας φέρω,
60 μεθύω, κατακάω, λόγον ὅλως οὐκ ἀνέχομαι·
πρὶν ἐξετάσαι γὰρ ἥτις ἐστί, δεῖ τυχεῖν.
τὸ μὲν βραδύνειν γὰρ τὸν ἔρωτ' αὔξει πολὺ,
ἐν τῷ ταχέως δ' ἔνεστι παύσασθαι ταχύ.
γάμον λέγει τις καὶ κόρην ἐλευθέραν·
65 ἕτερός τίς εἰμ' ἐνταῦθα· πυνθάνομαι γένος,
βίον, τρόπους. εἰς πάντα τὸν λοιπὸν χρόνον
μνειῖαν γὰρ ἤδη τῷ φίλῳ καταλείπομαι
ὅσ' ἂν διοικήσω περὶ ταῦτα.

53 Corr. several: ἐβουλενοσ' B. 56 ἀπρακτικον B. 62 αὐξάνει
B. 68 ὅσ' ἂν Handley: ὥσαν B.

DYSKOLOS

CHAIREAS

Quick work! Or had you planned, on leaving, to
Fall for a girl?

SOSTRATOS

You're laughing at me, Chaireas,
But I feel awful.

CHAIREAS

I believe you.

SOSTRATOS

That is why 55
I've brought you in on it. I thought you were a friend
And practical especially.

CHAIREAS

That, Sostratos,
Is what I am in such things. Say a friend's in love
With a *hetaira*.¹ I'm called in, snatch and bring
Her right away—get drunk, burn doors down—I'm 60
Deaf to all reason. You must strike before
You check on her identity. Delays
Increase a passion dangerously; brisk starts
Mean brisk conclusions. Say a man suggests
Marriage, a free girl. I'm a different man 65
Then—dossier on family, money, character.
I leave my friend in that case with a permanent
Record of my efficiency, you see!

¹ In the ancient Greek world, *hetairai* ranged from common prostitutes to highly educated courtesans who might be good dancers, musicians and conversationalists too. Their houses seem to have been at the mercy of drunken bands of young louts who would retaliate against locked doors by firing them with torches (cf. Headlam's note in the Headlam-Knox edition of Herodas, on 2. 34-7).

MENANDER

ΣΩΣΤΡΑΤΟΣ

οὐ πάνυ δ' ἀρεσκόντως ἐμοί.
καὶ μάλ' ἐγώ,

ΧΑΙΡΕΑΣ

καὶ νῦν γε δεῖ
70 ταῦτα διακοῦσαι πρῶτον ἡμᾶς.

ΣΩΣΤΡΑΤΟΣ

ὄρθριον
τὸν Πυρρίαν τὸν συγκυνηγὸν οἴκοθεν
ἐγὼ πέπομφα—

ΧΑΙΡΕΑΣ

πρὸς τίν' ;

ΣΩΣΤΡΑΤΟΣ

αὐτῷ τῷ πατρὶ
ἐντευξόμενον τῆς παιδὸς ἢ τῷ κυρίῳ
τῆς οἰκίας ὅστις ποτ' ἐστίν.

ΧΑΙΡΕΑΣ

Ἡράκλεις,
75 οἶον λέγεις.

ΣΩΣΤΡΑΤΟΣ

ἡμαρτον· οὐ γὰρ οἰκέτη
ἥρμοττ' ἴσως τὸ τοιοῦτον. ἀλλ' οὐ ράδιον

76 Corr. Kamerbeek: ἡρμοστ' B. τοιουντ' B.

DYSKOLOS

SOSTRATOS

That's very good, (*aside*) but doesn't suit me at all!

CHAIREAS

And first now we must hear about this problem. 70

SOSTRATOS

At first light I sent Pyrrhias out—he's my
Hunting companion¹—on an errand.

CHAIREAS

Where?

SOSTRATOS

To meet the girl's father in person, or
Whoever's the head of the household.

CHAIREAS

Heracles,

What *are* you saying?

SOSTRATOS

Yes, I did wrong. Such jobs 75
Are not for slaves, perhaps. When you're in love,

¹ There is a difficulty here, caused partly by tears in the papyrus at crucial points of lines 42 and 48, partly by some uncharacteristically loose writing by Menander. Here, at line 71, Sostratos identifies his slave Pyrrhias as his 'hunting companion'; in the prologue, however, Pan says that Sostratos had been hunting with a 'sportsman [friend (?)]' (42 f.), and goes on apparently to identify that '[hunting (?)] friend' as Chaireas (48), if τὸν . . . συγκα[υπηγέρην] is correctly supplemented there. In fact no other supplement approaches that in plausibility, given the length of the papyrus gap and the general configuration of Pan's speech as he introduces Chaireas to the audience.

MENANDER

ἐρῶντα συνιδεῖν ἐστὶ τί ποτε συμφέρει.
καὶ τὴν διατριβὴν ἣτις ἔστ' αὐτοῦ πάλαι
τεθαύμακ'· εἰρήκειν γὰρ εὐθὺς οἴκαδε
80 αὐτῷ παρεῖναι πυθομένῳ τὰνταυθά μοι.

ΠΥΡΡΙΑΣ

πάρες, φυλάττον, πᾶς ἄπελθ' ἐκ τοῦ μέσου·
μαίνεθ' ὁ διώκων, μαίνεται.

ΣΩΣΤΡΑΤΟΣ

τί τοῦτο, παῖ;

ΠΥΡΡΙΑΣ

φεύγετε.

ΣΩΣΤΡΑΤΟΣ

τί ἐστι;

ΠΥΡΡΙΑΣ

βάλλομαι βώλοις, λίθοις·
ἀπόλωλα.

ΣΩΣΤΡΑΤΟΣ

βάλλει; ποῖ, κακόδαιμον;

ΠΥΡΡΙΑΣ

οὐκέτι

85 ἴσως διώκει;

DYSKOLOS

Though, it's not easy to make out what's best.
And why's Pyrrhias so long? For ages I've
Been wondering. I told him to come straight home
When he'd discovered there the facts for me. 80

*(At this point Pyrrhias enters from the left, running
blindly and breathlessly.)*

PYRRHIAS

Let me pass, look out, everybody get
Out of my way. He's mad, the man who's chasing me,
Mad.

SOSTRATOS

What's this, boy?

PYRRHIAS

Run!

SOSTRATOS

What's the matter?

PYRRHIAS

Earth and stones

Being thrown at me. I'm all in.

SOSTRATOS

Thrown? You wretch, where are

You off to?

*(Pyrrhias has been attempting to reach the opposite exit.
Now he stands still, and for the first time gingerly looks
round, over his shoulder.)*

PYRRHIAS

He's not chasing me perhaps now?

MENANDER

ΣΩΣΤΡΑΤΟΣ

μὰ Δι'.

ΠΥΡΡΙΑΣ

ἐγὼ δ' ὦμην.

ΣΩΣΤΡΑΤΟΣ

τί δέ

λέγεις;

ΠΥΡΡΙΑΣ

ἀπαλλαγῶμεν, ἵκετεύω σε.

ΣΩΣΤΡΑΤΟΣ

ποῦ;

ΠΥΡΡΙΑΣ

ἀπὸ τῆς θύρας ἐντεῦθεν ὡς πορρωτάτω.
Ὀδύνης γὰρ υἱὸς ἦ κακοδαιμονῶν τις ἦ
μελαγχολῶν ἄνθρωπος οἰκῶ[ν]εἰ
90 τὴν οἰκίαν πρὸς ὃν μ' ἔπεμπ[ες —]—
μεγάλου κακοῦ· τοὺς δακτύλους [κατέαξα γὰρ
σχεδόν τι προσπταίων ἅπα[ντας].

ΣΩΣΤΡΑΤΟΣ

[Ἡράκλεις,

ἐλθὼν τί πεπαρώνηκε δεῦρο;

85 τιδ' αἶ B. 88 κακοδαίμων B. 90–95 Supplementation, speech-division and assignation of parts are highly uncertain; the text printed is *exempli gratia*. 90 Suppl. Page. 91 Suppl. several. 92 ἅπα[ντας suppl. ed. pr., Ἡράκλεις Handley.

DYSKOLOS

SOSTRATOS

No, 85

By Zeus.

PYRRHIAS

I thought he was.

SOSTRATOS

What do you mean?

PYRRHIAS

Let's go

From here, please.

SOSTRATOS

Where?

PYRRHIAS

As far as we can from
That door there!¹ He's a son of grief, berserk,
A lunatic, the man you sent me to,
Who lives [there (?)], in that house! [O gods above (?)], 90
What hideous trouble! [I have] stubbed and [broken]
Just every single toe!

SOSTRATOS

[O Heracles (?)],
What's he been up to, coming here?

¹ Sc. Knemon's.

MENANDER

ΧΑΙΡΕΑΣ

[παραφρονῶν

εὐδηλός ἐστι.

ΠΥΡΡΙΑΣ

νῆ Δί', ἐξώλ[ης ἄρα,

- 95 Σώ]στρατ', ἀπολο[ίμην· ἔχε] δέ πως φυλακτικῶς.
 ἀλλ' οὐ δύναμαι λ[έγειν· προ]σέστηκεν δέ μοι
 τὸ πνεῦμα. κόψας [τὴν θύ]ραν τῆς οἰκίας
 τὸν κύριον ζητεῖν [ἔφ]ην· προῆλθέ μοι
 γραῦς τις κακοδαίμων, α[ὕτ]όθεν δ' οὐ νῦν λέγων
 100 ἔστηκ', ἔδειξεν αὐτὸν ἐπὶ τοῦ λοφιδίου
 ἐκεῖ περιφθειρόμενον ἀχράδας ἢ πολὺν
 κύφων' ἐαυτῷ συλλέγονθ'.

ΧΑΙΡΕΑΣ

ὥς ὀργίλως.

ΠΥΡΡΙΑΣ

- τί, ὦ μακάρι'; ἐγὼ μὲν εἰς τὸ χωρίον
 ἐμβὰς ἐπορευόμην πρὸς αὐτὸν καὶ πάνν
 105 πόρρωθεν, εἶναί τις φιλάνθρωπος σφόδρα
 ἐπιδέξιός τε βουλόμενος, προσεῖπα καὶ
 "ἦκω τι," φημί, "πρὸς σε, πάτερ, ἰδεῖν τί σε
 σπεύδων ὑπὲρ σοῦ πράγμ'." ὁ δ' εὐθύς, "ἀνόσιε
 ἄνθρωπε," φησίν, "εἰς τὸ χωρίον δέ μου

93 Suppl. several. 94 Suppl. Handley (ἐξώλ[ης several]. 95, 98 Suppl. several. 98 προῆλθε Sandbach: προσῆλθε B. 102 In the left-hand margin B appears to identify the speaker of the words ὥς ὀργίλως as χαίρ (σωσ)τρ and πῆυρ are possible interpretations of the traces, however). 105 εἶναιφιλάνθρωπος B. 108 ὁ δ' om. B, suppl. several.

DYSKOLOS

CHAIREAS

He's [mad (?)],

Quite clearly!

PYRRHIAS

By Zeus, Sostratos, I'd [sooner be (?)]
Completely pulverised! Keep on the alert, 95
Though. Oh, I can't [speak properly], I'm short
Of breath. I knocked at [the] door of the house
And [said] I'd like to see the owner. Out came a
Pathetic hag, and from here, where I'm standing now¹
Talking to you, she pointed him out on the hill, 100
Going round his bloody pears and picking up
A load of troubles for himself!

(Pyrrhias has worked himself into a fury. Chaireas' next remark, aside to Sostratos, refers to the tone and vocabulary of Pyrrhias' last words.)

CHAIREAS

What fury!

PYRRHIAS

What, *dear* sir?—Then I stepped onto his land
And walked towards him. I was still a good
Way from him, but I wanted to be a 105
Friendly and tactful sort of fellow, so
I greeted him. 'I've come,' I said, 'on business,
To see you, sir, on business, it's to your
Advantage.' Right away, 'Damned heathen,' he

¹ Lines 89 to 99 inclusive are irritatingly damaged in the papyrus; supplements, part-division, and general interpretation are highly uncertain in several places, especially between lines 90 and 95.

MENANDER

- 110 ἤκεις σύ; τί μαθών; ” βῶλον αἵρεταί τινα·
ταύτην ἀφίησ’ εἰς τὸ πρόσωπον αὐτό μου.

ΧΑΙΡΕΑΣ

ἐς κόρακας.

ΠΥΡΡΙΑΣ

- ἐν ὅσω δ’ “ ἀλλά σ’ ὁ Ποσειδῶν— ” λέγων
κατέμυσα, χάρακα λαμβάνει πάλιν τινά·
ἐκάθαιρέ μ’ αὐτῇ, “ σοὶ δὲ κάμοι πρᾶγμα τί
115 ἔστιν; ” λέγων, “ τὴν δημοσίαν οὐκ οἶσθ’ ὁδόν; ”
ὀξύτατον ἀναβοῶν τι.

ΧΑΙΡΕΑΣ

μαινόμενον λέγεις
τελέως γεωργόν.

ΠΥΡΡΙΑΣ

- τὸ δὲ πέρασ· φεύγοντα γὰρ
δεδίωχ’ ἴσως με στάδια πέντε καὶ δέκα,
περὶ τὸν λόφον πρῶτιστον, εἶθ’ οὕτω κάτω
120 εἰς τὸ δασὺ τοῦτο, σφενδονῶν βώλοις, λίθοις,
ταῖς ἀχράσιν ὥς οὐκ εἶχεν οὐδὲν ἄλλ’ ἔτι.
ἀνήμερόν τι πρᾶγμα, τελέως ἀνόσιος
γέρων. ἰκετεύω σ’, ἅπιτε.

ΣΩΣΤΡΑΤΟΣ

δειλίαν λέγεις.

110 σύ om. B, suppl. Kassel and (without its mark of interrogation) Page. 111 ἀφίησιν B. 112 ησκορακας B. 113 In the right-hand margin B has *μαστιγγ[α]*, a misinterpretation presumably of *χάρακα*. 114 μ’ αὐτῇ Arnott (after Handley’s *ταύτη* μ’ ἐκάθαιρε): ταύτην B. 118 Corr. several: *δεδιωκ’* B.

DYSKOLOS

Said, 'trespassing on my land? What's your game?' 110
He picked a lump of earth up, which he threw
Smack in my face!

CHAIREAS

Hell!

PYRRHIAS

While I shut my eyes
And said 'Poseidon blast you,' he'd now grabbed a
stake
Again and flogged me with it, said 'What dealings
Do we have? Don't you know the public road?' 115
He bawled fortissimo.

CHAIREAS

This farmer sounds

A perfect madman.

PYRRHIAS

Here's the ending. I

Took to my heels, and he's chased after me
Some fifteen stades,¹ first round the hill, then right
Down into this copse, slinging sods and stones, 120
Those pears, too, when he'd nothing else left. What
A savage brute, an absolutely vile
Old man! Get out of here, *please*!

SOSTRATOS

That is cowardice!

¹ Nearly two miles. A stade measured 202 yards.

MENANDER

ΠΥΡΡΙΑΣ

οὐκ ἴστε τὸ κακὸν οἶόν ἐστι· κατέδεται
125 ἡμᾶς.

ΧΑΙΡΕΑΣ

τυχὸν ἴσως ὃδ' ὀδυνώμενός τι νῦν
τετύχηκε· διόπερ ἀναβαλέσθαι μοι δοκεῖ
αὐτῷ προσελθεῖν, Σώστρατ'. εὖ τοῦτ' ἴσθ' ὅτι
πρὸς πάντα πράγματ' ἐστὶ πρακτικώτερον
εὐκαιρία.

ΠΥΡΡΙΑΣ

νοῦν ἔχεθ'.

ΧΑΙΡΕΑΣ

ὑπέρπικρον δέ τί
130 ἐστὶν πένης γεωργός, οὐχ οὗτος μόνος,
σχεδὸν δ' ἅπαντες. ἀλλ' ἔωθεν αὔριον
ἐγὼ πρόσειμ' αὐτῷ μόνος, τὴν οἰκίαν
ἐπείπερ οἶδα. νῦν δ' ἀπελθὼν οἴκαδε
καὶ σὺ διάτριβε. τοῦτο δ' ἔξει κατὰ τρόπον.

ΠΥΡΡΙΑΣ

135 πράττωμεν οὕτως.

ΣΩΣΤΡΑΤΟΣ

πρόφασιν οὗτος ἄσμενος
εἴληφεν· εὐθύς φανερός ἦν οὐχ ἡδέως
μετ' ἐμοῦ βαδίζων, οὐδὲ δοκιμάζων πάντῃ
τὴν ἐπιβολῇ τὴν τοῦ γάμου. κακὸν δέ σε

125 τυχῶν B. ὃδ' ὀδυνώμενος Kraus, Zuntz: οὐδυνωμένος B.

128 πρακτικώτατον B before correction. 135 πράττομεν B.

136 Corr. several: εἴληφενευθύς B.

DYSKOLOS

PYRRHIAS

You don't realise the mess we're in! He will
Eat us alive!

CHAIREAS

He may perhaps have been 125
A bit upset just now. So, Sostratos, I think
We ought to put off seeing him. You can
Be pretty sure, in all you do, that tact's
A more effective course.

PYRRHIAS

You make good sense.

CHAIREAS

Poor farmers are hot-tempered—not just him, 130
But nearly all of them. Tomorrow, at first light,
I'll go and see him by myself; I know
The house. And you had better go back home
As well, and wait there. This'll be all right.

PYRRHIAS

Let's do that.

(As Pyrrhias speaks, exit Chaireas off right.)

SOSTRATOS

He's delighted to have found 135
An excuse! It was clear right from the start
He didn't want to come with me or think
Much of my [plan] to marry. As for you—

MENANDER

κακῶς ἄπ]αντες ἀπολέσειαν οἱ θεοί,
140 μαστιγία.]

ΠΥΡΡΙΑΣ

τί] δ' ἡδίκηκα, Σώστρατε;

ΣΩΣΤΡΑΤΟΣ

κακὸν ἐπό]εις τὸ χωρίον τι δηλάδη
κλέπτων.]

ΠΥΡΡΙΑΣ

ἔκλεπτον;

ΣΩΣΤΡΑΤΟΣ

ἀλλ' ἐμαστίγου σέ τις
οὐδέν ἀδικοῦντα;

ΠΥΡΡΙΑΣ

καὶ πάρεστί γ' οὕτοσι
αὐτός· ὑπάγω, βέλτιστε· σὺ δὲ τούτῳ λάλει.

ΣΩΣΤΡΑΤΟΣ

145 οὐκ ἄ[ν] δυναίμην· ἀπίθανός τίς εἰμ' ἀεὶ

140-50 Portions of these lines (the opening 1½ metra, generally) are preserved in H. 140 Suppl. several:]εἰδικηκα B,]δ' or]σ'ηδικη[H. 141 Suppl. Ritchie:]εις B,]...εις H. 142 Suppl. Arnott:]επον: B,].[.].[.]εκλεπτον H. The point at which Pyrrhias begins to speak is uncertain. 143]οῦντα: B. 143-44 Speech assignment thus given by several (B has dicola after οὔτοσι and]βελτιστε; in H, where the end of 144 is missing, there is no dicolon after βελτιστε, probably none after υπαγω, while some scholars think that they can see]ρρι (= Πυρρί(as)) written in the left-hand margin of 143). 145 Suppl. Grenfell, Hunt:]αιμην B.

DYSKOLOS

May all the gods blast you [to kingdom come],
[You rogue! (?)]

PYRRHIAS

[What] have I done wrong, Sostratos? 140

SOSTRATOS

It's quite plain. You [damaged (?)] his land, [you
stole (?)]
Something.

PYRRHIAS

I stole?

SOSTRATOS

You mean, a man lashed out
At you when you weren't guilty?

PYRRHIAS

Yes—and look!

He's here himself now! (To Knemon) Sir, I'm off!
(To Sostratos) You talk to him!

(With these words Pyrrhias departs off right. Knemon now becomes visible, entering from the left at a resolutely brisk pace. The length of the ancient Greek stage makes it possible for Sostratos to complete his speech and take refuge at the back of the stage, as far as possible from the door of Knemon's house, before Knemon reaches the centre of the stage.)

SOSTRATOS

I couldn't! When I talk, my arguments

145

MENANDER

ἐν τῷ λαλεῖν. ποῖον λέγει[ν δεῖ τουτο]νί;
οὐ πάνυ φιλάνθρωπον βλ[έπειν μ]οι φαίνεται,
μὰ τὸν Δί'. ὥς δ' ἔσπούδακ'. ἐπ[ανά]ξω βραχὺ
ἀπὸ τῆς θύρας· βέλτιον. ἀλλὰ κ[αὶ β]οᾷ
150 μόνος βαδίζων· οὐχ ὑγιαίνειν μ[οι] δοκεῖ.
δέδοικα μέντοι, μὰ τὸν Ἀπόλλω καὶ θεούς,
αὐτόν· τί γὰρ ἂν τις μὴ οὐχὶ τάληθῇ λέγοι;

ΚΝΗΜΩΝ

εἴτ' οὐ μακάριος ἦν ὁ Περσεὺς κατὰ δύο
τρόπους ἐκεῖνος, ὅτι πετηνὸς ἐγένετο
155 κοῦδενὶ συνήντα τῶν βαδίζόντων χαμαί,
εἴθ' ὅτι τοιοῦτο κτῆμ' ἐκέκτηθ' ὧ λίθους
ἅπαντας ἐπόει τοὺς ἐνοχλοῦντας; ὅπερ ἐμοὶ
νυνὶ γένοιτ'. οὐδὲν γὰρ ἀφθονώτερον
λιθίνων γένοιτ' ἂν ἀνδριάντων πανταχοῦ.
160 νῦν δ' οὐ βιωτόν ἐστι, μὰ τὸν Ἀσκληπιόν.
λαλοῦσ' ἐπεμβαίνοντες εἰς τὸ χωρίον
ἤδη. παρ' αὐτὴν τὴν ὁδὸν γάρ, νῆ Δία,
εἴωθα διατρίβειν· ὅς οὐδ' ἐργάζομαι
τοῦτο τὸ μέρος τοῦ χωρίου, πέφευγα δὲ
165 διὰ τοὺς παριόντας. ἀλλ' ἐπὶ τοὺς λόφους ἄνω
ἤδη διώκουσ'. ὧ πολυπληθείας ὄχλου.
οἴμοι· πάλιν τις οὐτοσὶ πρὸς ταῖς θύραις
ἔστηκεν ἡμῶν.

146 Lloyd-Jones opposes any change of speaker (B has paragraphus and]νι: while H may have paragraphus). 147, 148, 149 Suppl. several. 148 *ωσδ'* B: *ουδ'* altered to *ως* H. 151 *καιτουσθεους* B. 156 *ωλιθινους* B. 159 *αν* om. B. 164 *τουτο* τὸ μέρος τοῦ χωρίου Barrett, Thierfelder: *τοιουτοτομεροσχωριου* B. 167 *προταις* B.

DYSKOLOS

Are always unconvincing!—How [could one (?)]
describe

[A man like *him*¹ (?)]? His look doesn't seem to me
At all benevolent, by Zeus no! What
Determination! I'll move from the door
A bit. That's better. Why, he's walking by himself, 150
Yelling. He doesn't look sane. Apollo and the gods,
I'm scared of him—why not admit the truth?

*(Knemon, who now occupies the centre of the stage, has not
noticed Sostratos yet. He addresses the audience.)*

KNEMON

Well, wasn't that Perseus such a lucky fellow,²
On two accounts? He had some wings, and so
Didn't meet any pedestrians on the ground. 155
And then he owned a sort of instrument
With which he petrified all who annoyed him!
I wish I had one now! Then nothing would
Be commoner all over than stone statues!
But now life's not worth living, by Asclepius. 160
Today men trespass on my land and—talk!
You think I usually waste my time along
The roadside? I don't cultivate at all
That part of my land, I've abandoned it because
Of all the travellers. Now they chase me up 165
Onto the hill-tops. Oh, the teeming, swarming crowds!
Oh no! Here's one more of them, standing by
Our door!

¹ Sc. Knemon.

² Perseus' winged sandals were given to him by the god
Hermes, to help him on his crusade against the Gorgon
Medusa. When he killed her, he cut off her head, which had
the power even in death to turn all who looked on it to stone.

MENANDER

ΣΩΣΤΡΑΤΟΣ

ἄρα τυπτήσῃ γέ με;

ΚΝΗΜΩΝ

ἐρημίας οὐκ ἔστιν οὐδαμοῦ τυχεῖν,
170 οὐδ' ἂν ἀπάγξασθαι τις ἐπιθυμῶν τύχῃ.

ΣΩΣΤΡΑΤΟΣ

ἐμοὶ χαλεπαίνει;—περιμένω, πάτερ, τινὰ
ἐνταῦθα· συνεθέμην γάρ.

ΚΝΗΜΩΝ

οὐκ ἐγὼ 'λεγον;
τουτὶ στοὰν νενομίκατ' ἢ τὸ τοῦ Λεώ;
πρὸς τὰς ἐμὰς θύρας, εἰς ἰδεῖν τινα
175 βούλησθε, συντάττεσθ' ἀπαντᾶν· παντελῶς,
καὶ θῶκον οἰκοδομήσατ', ἂν ἔχητε νοῦν,
μᾶλλον δὲ καὶ συνέδριον. ὦ τάλας ἐγώ·
ἐπηρεασμὸς τὸ κακὸν εἶναί μοι δοκεῖ.

168 τυπῆσεις B. 169–74 Scraps of the ends of these lines are preserved in H. 173 τουτοτι B. Λεώ (as proper name) Koumanoudis, Wycherley: λεω B. 175 Corr. Lloyd-Jones: συνταττεσθεπαντα B. 176 Corr. several: εαν B. 177 συνεδριον:ω B (without, however, any paragraphus under the beginning of the line).

¹ In the Athenian agora there were several stoas, long open colonnades, where people could shelter from rain, sun or wind, walk, watch processions, meet friends, talk, and transact many kinds of official or private business.

² Leos was one of the Athenian heroes after whom a political tribe was named. According to the legend he sacrificed his

DYSKOLOS

SOSTRATOS (*aside*)

I wonder if he means to hit me?

KNEMON (*still addressing the audience*)

A man can't find privacy anywhere,
Not even if he wants to hang himself! 170

(*Sostratos comes tentatively forward. His first remark is made aside, then he plucks up courage to address Knemon.*)

SOSTRATOS

Is he annoyed with me?—Sir, here I'm waiting
For someone, by arrangement.

KNEMON

Didn't I say so? Do
You people think this is a stoa,¹ or
The shrine of Leos²? If you want to see
A man, arrange to meet him at my door. 175
Yes—build a bench, if you've a mind to it,
Or better still, a council chamber! Oh, it breaks
My heart! It's interference that's the trouble,
In my judgment!

(*Knemon storms off into his house, leaving Sostratos alone on stage.*)

daughters for the good of the city. His shrine (which may have been identical with that of his daughters, the so-called Leokoreion) seems to have been a popular rendezvous in the Athenian agora (cf. H. A. Thompson and R. E. Wycherley, *The Agora of Athens* [*The Athenian Agora*, volume XIV: Princeton 1972], 121 ff.).

MENANDER

ΣΩΣΤΡΑΤΟΣ

- οὐ τοῦ τυχόντος, ὥς ἐμοὶ δοκεῖ, πόνου
 180 τουτὶ τὸ πρᾶγμά γ', ἀλλὰ συντονωτέρου·
 πρόδηλόν ἐστιν. ἄρ' ἐγὼ πορεύσομαι
 ἐπὶ τὸν Γέταν τὸν τοῦ πατρός; νῆ τοὺς θεούς,
 ἔγωγ'. ἔχει τι διάπυρον καὶ πραγμάτων
 ἔμπειρός ἐστι παντοδαπῶν· τὸ δύσκολον
 185 τὸ τοῦδ' ἐκείνος πᾶν ἀπώσεται, οἶδ' ἐγώ.
 τὸ μὲν χρόνον γὰρ ἐμποεῖν τῷ πράγματι
 ἀποδοκιμάζω· πόλλ' ἐν ἡμέρα μιᾷ
 γένοιτ' ἄν. ἀλλὰ τὴν θύραν πέπληχέ τις.

ΚΟΡΗ

- οἴμοι τάλαινα τῶν ἐμῶν ἐγὼν κακῶν·
 190 τί νῦν ποιήσω; τὸν κάδον γὰρ ἢ τροφὸς
 ἰμῶσ' ἀφῆκεν εἰς τὸ φρέαρ.

ΣΩΣΤΡΑΤΟΣ

ὦ Ζεῦ πάτερ

καὶ Φοῖβε Παιάν, ὦ Διοσκόρω φίλ[ω],
 κάλλους ἀμάχου.

ΚΟΡΗ

θερμὸν δ' ὕδωρ πρ[οσέταξέ μοι
 ποιεῖν ὁ πάππας εἰσιών.

180 γ' om. B, suppl. several. 183 τι om. B, suppl. several.
 185 τὸ τοῦδ' several: τοτουτουδ' B. πᾶν om. B, suppl. Diano
 (other supplements are possible). απωσαιτ' B. 187 πολλα
 δ' ανημεραι B. 192 Corr. Sandbach: διοσκουρω B. 193 καλους
 B. δ' om. B, suppl. several. πρ[οσέταξε suppl. ed. pr., μοι

DYSKOLOS

SOSTRATOS

This operation needs,
I think, no ordinary effort, it demands 180
Initiative! That's evident. Shall I
Fetch Getas, father's slave? Yes, by the gods,
I'll do that. He's a ball of fire, experienced in
All kinds of things. I'm certain he'll shake all
That dragon's peevish temper out of him. 185
I don't approve of temporising in
This matter. A great deal could happen in
A single day—but somebody's unlatched *his* door!

(*Enter, from Knemon's house, his daughter, carrying a large jar. She doesn't see Sostratos at first.*)

GIRL

I'm so unhappy, oh, it's all gone wrong!
What am I going to do now? Nurse was hauling up 190
The bucket, and she dropped it in the well!

SOSTRATOS (*enraptured*)

Father Zeus, Healer Phoebus, dear Dioscuri,¹
What irresistible beauty!

GIRL (*still unaware of Sostratos' presence*)

Daddy [told me],
When he came in, to heat some water.

¹ Castor and Polydeuces, the twin sons of Zeus and Leda.

several. 194–201 Supplementation is uncertain; the text supplied is *exempli gratia*. 194 εἰώων Zuntz: ἐξίων B.

MENANDER

ΣΩΣΤΡΑΤΟΣ

ἄνδρε[ς, τρέμω.

ΚΟΡΗ

195 εἰν δὲ τοῦτ' αἰσθητ', ἀπολεῖ κακ[ὼς πάνυ
παίων ἐκείνην. οὐ σχολή μάτ[ην λαλεῖν·
ὦ φίλταται Νύμφαι, παρ' ὑμῶν λη[πτέον.
αἰσχύνομαι μὲν, εἴ τινες θύουσ' ἀ[ρα
ἔνδον, ἐνοχλεῖν—

ΣΩΣΤΡΑΤΟΣ

ἄλλ' ἂν ἐμοὶ δῶ[ς, αὐτίκα
200 βάψας ἐγὼ σοι τ[ὴν ὑδρίαν ἥ]ξω φέρων.

ΚΟΡΗ

ναὶ πρὸς θεῶν, ἀ[νύσας γ'.]

ΣΩΣΤΡΑΤΟΣ

ἐλευθερίως γέ πως
ἄγροικός ἐστιν. ὦ [πολυτί]μητοι θεοί,
τίς ἂν με σῶσαι δ[αιμό]νων;

ΚΟΡΗ

τάλαιν' ἐγώ,
τίς ἐψόφηκεν; ἄρ' ὁ [πά]ππας ἔρχεται;

194 τρέμω suppl. Peek. 195 τουτουτο B. Suppl. Kassel.
196 B has either ἐκείνην'ου or ἐκείνην:ου (without paragraphus,
however). Suppl. Gallavotti, Georgoulis. 197 Suppl. Barrett.
198 θυος B.

DYSKOLOS

SOSTRATOS

Audience,

[I'm trembling! (?)]

GIRL

If he hears about this, he'll 195

[Curse and (?)] beat her to death. No time for [idle
talk! (?)]

O dearest Nymphs, *you* must [supply] our water.

If there's a sacrifice, though, going on in there

[Perhaps], I'd hesitate to interfere . . .

SOSTRATOS (*advancing to the girl*)

Well, if

[You give] it me, I'll fill [the jar] for you, and have 200
It here [in no time].

GIRL (*handing Sostratos the jar*)

By the gods, yes, [hurry! (?)]

SOSTRATOS

(*aside, as he goes off into the shrine with the jar*)

A country girl, yet there's a kind of poise . . .

O [honoured] gods, what power could save me now?

(*The girl is now alone on stage. Immediately the noise of
a door being unbolted is heard.*)

GIRL

Oh no! Who's at the door? Is daddy coming?

Suppl. several. 199 δῶ[ς suppl. several, αὐτίκα Shipp. 200
ὑδρίαν suppl. several. 201 Suppl. Webster. 203 με Lloyd-
Jones: ἐμέ B. δ[αιμό]νων suppl. Barrett.

MENANDER

205 ἔπειτα πληγὰς λ[ή]ψομ', ἄν με καταλάβῃ
ἔξω.

ΔΑΟΣ

διατρίβω σοι διακονῶν πάλαι
ἐνταῦθ', ὃ δὲ σκάπτει μόνος. πορευτέον
πρὸς ἐκείνόν ἐστιν. ὦ κάκιστ' ἀπολουμένη
Πενία, τί σ' ἤ[μ]εῖς τηλικούτ' ἐφεύρομεν;
210 τί τοσοῦτον ἡμῶν ἐνδελεχῶς οὕτω χρόνον
ἔνδον κάθησαι καὶ συνοικεῖς;

ΣΩΣΤΡΑΤΟΣ

λάμβανε
τηνδί.

ΚΟΡΗ

φέρει δεῦρο.

ΔΑΟΣ

τί ποτε βούλεθ' οὕτως
ἄνθρωπος;

205 Corr. several: εαν B. 207 σκεπτει B. 211 καθοσαι B.
212 ποτε βούλεθ' Szemerényi: ποτ'εβουλετο B. 213-217
Speech assignments first divined by Grassi (B has dicola after
πατρος 213 and κακοδαιμων 214, a paragraphus under 214, and
πυρριαι (!) in the right-hand margin).

DYSKOLOS

I'll get a hiding if he finds me outside!

205

(The girl moves back towards her door, but the door which opens is that of Gorgias' house. Daos, Gorgias' slave, emerges. His opening remark is addressed to Gorgias' mother inside the house. At first he does not notice the girl, who is now probably standing half-hidden by her slightly open door.)

DAOS

I've spent a long time doing housework here
For you, while master's working on the farm
Without help. I must join him.—Poverty!
Damn and blast you! Why did we plumb your
depths?

Why settle here, coming to stay with us
So long, without a break?

210

(Sostratos now re-enters from the shrine with the jar full of water. He offers it to the girl without being aware of Daos' presence.)

SOSTRATOS

Here, take it.

GIRL (*from her doorway*)

Bring

It over here.

DAOS (*aside*)

This fellow here—whatever does

He want?

215

MENANDER

ΣΩΣΤΡΑΤΟΣ

ἔρρωσ', ἐπιμελοῦ τε τοῦ πατρός.
οἷμοι κακοδαίμων.—παῦε θρηνῶν, Σώστρατε·
215 ἔσται κατὰ τρόπον.

ΔΑΟΣ

κατὰ τρόπον τί;

ΣΩΣΤΡΑΤΟΣ

μὴ φοβοῦ,
ἀλλ' ὅπερ ἔμελλες ἄρτι, τὸν Γέταν λαβὼν
ἐπάνηκ', ἐκείνῳ πᾶν τὸ πρᾶγμ' εἰπὼν σαφῶς.

ΔΑΟΣ

τουτὶ τὸ κακὸν τί ποτ' ἐστίν; ὥς οὔ μοι πάντ
τὸ πρᾶγμ' ἀρέσκει. μειράκιον διακονεῖ
220 κόρη· πονηρόν. ἀλλὰ σ', ὦ Κνήμων, κακὸν
κακῶς ἅπαντες ἀπολέσειαν οἱ θεοί.
ἄκακον κόρην μόνην ἀφείς ἐν ἐρημίᾳ
ἔῃς, φυλακὴν οὐδεμίαν, ὥς προσήκον ἦν,
ποιούμενος. τουτὶ καταμανθάνων ἴσως
225 οὗτος προσερρύη, νομίζων ὥσπερὶ
ἔρμαιον. οὐ μὴν ἀλλὰ τὰδελφῶ γε δεῖ
αὐτῆς φράσαι με τὴν ταχίστην ταῦθ', ἵνα
ἐν ἐπιμελείᾳ τῆς κόρης γενώμεθα.
ἦδη δὲ τοῦτ' ἐλθὼν ποιήσειν μοι δοκῶ.

218 τουτοτιτο B. 223 προσήκον several: προκεν B. 224 κατα
μαθανων B. 226 ἀδελφῶι (without the article) B.

DYSKOLOS

SOSTRATOS

Good-bye, and look after your father!

(As Sostratos says this to the girl, she goes off into her house with the jar.)

It's agonising . . .—Oh, stop moaning, Sostratos!
It'll be all right!

DAOS *(overhearing, and aside)*

What'll be all right?

SOSTRATOS *(still unaware of Daos' presence)*

Don't panic, do 215

As you intended just now—fetch Getas,
Explain the whole affair clearly to him!

(With these words, exit Sostratos off right. Daos is now alone on stage.)

DAOS

What's this chicanery? I don't at all like
What's going on! A young man doing things for
A girl—that's wrong! Knemon, I hope that all 220
The gods will damn and blast you for your sins!
You leave an innocent girl all alone,
In isolation, and without her due
Protection! Probably this youth found out
And stole here in a flash, believing he'd 225
Struck lucky! However, I'd better tell
Her brother about it without delay,
So we can keep the girl out of harm's reach.
I think I'd better go and do this now,

MENANDER

230 καὶ γὰρ προσιόντας τούσδε, Πανιστάς τινας,
εἰς τὸν τόπον δεῦρ' ὑποβεβρεγμένους ὀρώ,
οἷς μὴ ἵνοχλεῖν εὐκαιρον εἶναι μοι δοκεῖ.

ΧΟ Ρ ΟΥ

ΜΕΡΟΣ Β΄

ΓΟΡΓΙΑΣ

οὕτω παρέργως δ', εἰπέ μοι, τῷ πράγματι
φαύλως τ' ἐχρήσω;

ΔΑΟΣ

πῶς;

ΓΟΡΓΙΑΣ

ἔδει σε, νῆ Δία,

235 τὸν τῇ κόρῃ προσιόντα, Δᾶ', ὅστις ποτ' ἦν,
ἰδεῖν τότ' εὐθύς, τοῦτο τοῦ λοιποῦ χρόνου
εἰπεῖν θ' ὅπως μηδεὶς ποτ' αὐτὸν ὀψεται
ποιοῦντα· νυνὶ δ' ὥσπερ ἀλλοτρίου τινὸς
(KT fr. 122) πράγματος ἀπέστης. οὐκ ἔνεστ' ἴσως φυγεῖν
240 οἰκειότητα, Δᾶ', ἀδελφῆς· ἔτι μέλει
ἡμῖ[ν]. ὁ πατὴρ ἀλλότριος εἶναι βούλεται

230 Corr. Lloyd-Jones, van Groningen: *παιανιστας* B. 235 Δᾶ' om. B, suppl. Eitrem (other supplements are possible). 236 *ιδειντουτ'* B. 239 *απειτης* B. *ενεστ'ισως* B and mss. AN of scholia to Euripides, *Andr.* 975: *ἐνεστί σοι* ms. M of the scholia. 240 Corr. Handley, Robertson: *επιμελει* B. 241 *ἡμῖ[ν]* several: *ειμη[.]* B, where the missing letter is probably s.

DYSKOLOS

For I can see these people coming here, 230
Right here, some rather drunk Pan-worshippers. I
think
It would be tactful not to clash with them.

(Exit Daos, off left. The approaching band of drunken Pan-worshippers is the chorus, who now enter from the right after the conventional cue for their first entr'acte performance.)

ACT II

(After the departure of the chorus, enter Gorgias and Daos from the left. They are in mid-conversation.)

GORGIAS

But tell me, did you treat the matter as
So slight and unimportant?

DAOS

How do you mean?

GORGIAS

[Daos, (?)]
You should, by Zeus, have seen the man accosting 235
The girl, whoever he was, right away, and told
Him that he'd better not be seen doing *that* again,
In future! As it is, you stood aside, as if
None of your business! Daos, you can't escape
From blood ties with a sister, I don't think. 240
We're still responsible. Her father may

MENANDER

αὐ[τ]ῆς πρὸς ἡμᾶς· μὴ τὸ τούτου δύσκολον
 μ[ι]μώμεθ' ἡμεῖς. ἂν γὰρ αἰσχύνῃ τινί
 αὐτῇ] περιπέσῃ, τοῦτο κάμοι γίνεται
 245 ὄνειδο]ς· ὁ γὰρ ἔξωθεν οὐ τὸν αἷτιον
 ὅστις] ποτ' ἐστὶν οἶδεν, ἀλλὰ τὸ γεγονός.
 κόψωμε]ν.

ΔΑΟΣ

ὦ τᾶν, τὸν γέροντα, Γοργία,
 δέδοικ'. ἐ]ὰν γὰρ τῇ θύρᾳ προσιόντα με
 λάβῃ, κρ]εμᾶ παραχρήμα.

ΓΟΡΓΙΑΣ

δυσχρήστως γέ πως

250 ἔχει ζυ]γομαχῶν· τοῦτον οὐθ' ὅτῳ τρόπῳ
 ἀναγκάσει τις εἰς τὸ βέλτι[ον]ν
 οὐτ' ἂν μεταπείσαι νουθετῶν ο[.]ς·
 ἀλλ' ἐμποδὼν τῷ μὲν βιάσασθαι [τὸν ν]όμον
 ἔχει μεθ' αὐτοῦ, τῷ δὲ πείσαι τὸν τρ[όπο]ν.

ΔΑΟΣ

255 ἔπισχε μικρόν· οὐ μάτην γὰρ ἤκ[ομ]εν,
 ἀλλ' ὥσπερ εἶπον ἔρχετ' ἀνακάμψας πάλιν.

ΓΟΡΓΙΑΣ

ὁ τὴν χλανίδ' ἔχων; οὗτός ἐστιν ὃν λέγεις;

242 Corr. several: μηδετο B. 244 Suppl. Lloyd-Jones, London seminar. 247 Suppl. Kassel. 249 λάβῃ suppl. Roberts, κρ]εμᾶ several. 250 τουτω B. 251 ἀναγκάσει Arnott, Sandbach: ἀναγκασειε B. 255 Corr. several: ἐπισχεσμικρον B. 256 ωσπερανειπον B. 257 ουτην B.

DYSKOLOS

Not want to fraternise with us; let's not
Copy his peevishness. If [she]'s the victim of
A scandal, that will bring [disgrace] on me
As well. Outsiders never know [which] man's 245
Responsible—they only see the event.
[Let's knock. (?)]

DAOS

Gorgias, sir, [I'm afraid of] the
Old man. The minute [he finds] me going near
His door, he'll [string] me [up]!

GORGIAS

Yes, [he's] a nuisance
In some ways, with his quarrelling. How can 250
One *force* him to reform, or change his mind
By good advice? Those are [dark mysteries (?)]
Against the use of force, he's got [the] law
On his side; and against persuasion, his
[Character]!

DAOS

Stop a moment! Why, our journey 255
Hasn't been in vain—he's coming back again,
Just as I said!¹

GORGIAS

The man in that smart cloak²—
Is that the one you mean?

¹ Presumably in that part of the conversation which is presumed to have taken place off stage before the beginning of this scene.

² The garment referred to was an elegant cloak of fine wool, suitable wear for a rich and fashionable townsman, but capable of causing offence to suspicious, poorer countrymen like Gorgias.

MENANDER

ΔΑΟΣ

οὗτος.

ΓΟΡΓΙΑΣ

κακοῦργος εὐθύς ἀπὸ τοῦ βλέμματος.

ΣΩΣΤΡΑΤΟΣ

τὸν μὲν Γέταν οὐκ ἔνδον ὄντα κατέλ[α]βον,
260 μέλλουσα δ' ἡ μήτηρ θεῶ θύειν τινί,
οὐκ οἶδ' ὅτω—ποεῖ δὲ τοῦθ' ὅσημέραι,
περιέρχεται θύουσα τὸν δῆμον κύκλῳ
ἅπαντ'—ἀπέσταλκ' αὐτὸν αὐτόθεν τινὰ
μισθωσόμενον μάγειρον. ἐρρῶσθαι δὲ τῇ
265 θυσίᾳ φράσας ἤκω πάλιν πρὸς τὰνθάδε.
καί μοι δοκῶ τοὺς περιπάτους τούτους ἀφείς
αὐτὸς διαλέξεσθ' ὑπὲρ ἑμαυτοῦ. τὴν θύραν
κόψω δ', ἵν' ἡ μοι μηδὲ βουλευσασθ' ἔτι.

ΓΟΡΓΙΑΣ

μειράκιον, ἐβελήσαις ἂν ὑπομεῖναι λόγον
270 σπουδαιότερόν μου;

ΣΩΣΤΡΑΤΟΣ

καὶ μαλ' ἡδέως· λέγε.

263–72 Scraps of the very ends of these lines are preserved in O. 266 Corr. Winnington-Ingram: καμοι B. 267 Corr. several: διαλέξασθαι B. 270 ηδως B.

DYSKOLOS

DAOS

Yes.

GORGAS

Clearly a rogue,

From his expression!

(The richly cloaked Sostratos, whose approach has already been signalled in the preceding four lines, now enters from the right. He is unaware of Daos' and Gorgias' presence.)

SOSTRATOS

Getas wasn't in, I found.

My mother's going to make an offering to 260
Some god, I don't know who—she does this every day,
Goes with her offerings all around the whole
District—well, she's sent Getas out to hire
A cook¹ nearby. I've said good-bye to *that*
Venture, and here I am, back on the job! 265
I think I'll cut out these excursions, and
Do my own speaking for myself. I'll knock
At his door; that will guillotine for me
Further reflection!

(Sostratos is just about to knock on Knemon's door when Gorgias accosts him.)

GORGAS

Young man, would you mind 270
Listening to some quite serious advice from me?

SOSTRATOS (*surprised but polite*)

Yes, with great pleasure. Go ahead!

¹ See the note on the translation of *Aspis* 215-16.

MENANDER

ΓΟΡΓΙΑΣ

- εἶναι νομίζω πᾶσιν ἀνθρώποις ἐγὼ
 τοῖς τ' εὐτυχοῦσιν τοῖς τε πράττουσιν κακῶς
 πέρας τι τούτου καὶ μεταλλαγὴν τινα·
 καὶ τῷ μὲν εὐτυχοῦντι μεχρὶ τούτου μένειν
 275 τὰ πράγματ' εὐθενοῦντ' αἰεὶ τὰ τοῦ βίου,
 ὅσον ἂν χρόνον φέρειν δύνηται τὴν τύχην
 μηδὲν ποιήσας ἄδικον· εἰς δὲ τοῦθ' ὅταν
 ἔλθῃ προαχθεῖς τοῖς ἀγαθοῖς, ἐνταῦθά που
 τὴν μεταβολὴν τὴν εἰς τὸ χεῖρον λαμβάνειν·
 280 τοῖς δ' ἐνδεῶς πράττουσιν, ἂν μηδὲν κακὸν
 ποιῶσιν ἀποροῦντες, φέρωσι δ' εὐγενῶς
 τὸν δαίμον', εἰς πίστιν ποτ' ἐλθόντας χρόνῳ,
 βελτίον' εἶναι μερίδα προσδοκᾶν τινα.
 (KT fr. 250, 8-11) τί οὖν λέγω; μήτ' αὐτός, εἰ σφόδρ' εὐπορεῖς,
 285 πίστευε τούτῳ, μήτε τῶν πτωχῶν πάλιν
 ἡμῶν καταφρόνει· τοῦ διευτυχεῖν δ' αἰεὶ
 παρέχε σεαυτὸν τοῖς ὀρώσιν ἄξιον.

ΣΩΣΤΡΑΤΟΣ

ἄτοπον δέ σοί τι φαίνομαι νυνὶ ποεῖν;

ΓΟΡΓΙΑΣ

- ἔργον δοκεῖς μοι φαῦλον ἐζηλωκέναι,
 290 πείσειν νομίζων ἐξαμαρτεῖν παρθένον
 ἐλευθέραν ἢ καιρὸν ἐπιτηρῶν τινα

273 Corr. several: τουτο B. 279 λαμβανει B. 283-90 Scraps
 of the very ends of these lines are found in O. 284 μητ' B:
 μηδ' ms. S of Stobaeus, *Ecl.* 3. 22. 19. O has the variant (or
 gloss) ευτυχεις written above ευπορεῖς. 286 τουδιευτυχειν B:

DYSKOLOS

GORGAS

For all

Mankind, I think—successes, failures too—
 There is a boundary, a turning point
 In their positions. The successful man's
 Worldly prosperity continues just so long 275
 As he can buttress his good fortune by
 Avoiding any crimes. However, if
 He's lured to evil by his affluence,
 His fortune switches then, I think, into decline.
 If, on the other hand, the less successful, 280
 Despite their poverty, keep clear of evil,
 Shouldering their destiny with honour, and
 Achieving in the end a credit balance, they'll
 Expect their stock to improve. My message, then,
 is this:
 You may be very rich, but don't you bank on it, 285
 Don't trample, either, on us down-and-outs! Always
 Show onlookers that you deserve a durable
 Prosperity!

SOSTRATOS (*after the lecture, even more mystified*)

You feel I'm doing something now
 That's out of place?

GORGAS

You've set your heart, I think,
 On a foul deed. You're hoping to seduce 290
 An innocent free girl, or looking for a chance

τοῦδ' εὐτυχεῖν S of Stob. 287 Corr. Gesner: σαυτῶν B, S of
 Stob. 288 Corr. several: τισοι B. 289 ἐξηλωκεναι B.

MENANDER

κατεργάσασθαι πρᾶγμα θανάτων ἄξιον
πολλῶν.

ΣΩΣΤΡΑΤΟΣ

Ἄπολλον.

ΓΟΡΓΙΑΣ

οὐ δίκαιόν ἐστι γοῦν
τὴν σὴν σχολὴν τοῖς ἀσχολουμένοις κακὸν
295 ἡμῖν γενέσθαι. τῶν δ' ἀπάντων ἴσθ' ὅτι
πτωχὸς ἀδικηθεὶς ἐστὶ δυσκολώτατον.
πρῶτον μὲν ἐστ' ἐλεεινός, εἴτα λαμβά[νει
οὐκ εἰς ἀδικίαν ὅσα πέπονθ', ἀλλ' εἰς ὕβριν.

ΣΩΣΤΡΑΤΟΣ

μειράκιον, οὕτως εὐτυχοίης, βραχ[ύ τί μου
300 ἄκουσον.

ΔΑΟΣ

εὖ γε, δέσποθ', οὕτω πολλά [σοι
ἀγαθὰ γένοιτο.

ΣΩΣΤΡΑΤΟΣ

καὶ σύ γ' ὁ λαλῶν, πρ[όσεχε δῆ.
κόρην τιν' εἶδο[ν ἐνθαδί· τ]αύτης ἐρῶ.
εἰ τοῦτ' ἀδίκημ' εἰ[ρηκ]ας, ἡδίκηκ' ἴσως.
τί γὰρ ἄν τις εἴποι; π[λὴν π]ορεύομ' ἐνθάδε
305 οὐχὶ πρὸς ἐκείνη[ν, βο]ύλομαι δ' αὐτῆς ἰδεῖν
τὸν πατέρ'. ἐγὼ γά[ρ], ὦν ἐλεύθερος, βίον
ικανὸν ἔχων, ἔτοιμός εἰμι λαμβάνειν

292 Corr. Kraus, Oguse: κατεργασεσθαι B. 296 ἀδικησθεις B.
297 Corr. Blake: ἐλεεινος B. 298, 299 Suppl. several. 302
ἐνθαδί suppl. several. 303, 304 Suppl. several.

DYSKOLOS

To do an action for which you deserve
The sentence of a thousand deaths!

SOSTRATOS (*horror-struck at the accusation*)

Apollo!

GORGIAS

At any rate, it isn't right that your
Leisure should injure us, who have none. When a poor 295
Man's injured, he's the bitterest foe of all, for sure.
At first, he's just pathetic; later, he takes all
His tribulations as a [personal]
[Insult], not just as mischief!

SOSTRATOS

Young man, *please*

Let [me] say *something*!

DAOS (*ignoring Sostratos' intervention*)

Bravo master, [you] 300
Deserve a shower of blessings!

SOSTRATOS

And you listen too,
You interrupter!—[Here] I saw a girl,
I love her. If [you call] that 'crime', then I must be
A criminal. What else can one say? [Only that]
I'm coming here not for *her*, it's her father 305
I'd like to see. I'm free-born, I've enough
Money, and I'm prepared to marry her

MENANDER

- αὐτὴν ἄπροικον, πίστιν ἐπιθεῖς διατελεῖν
 στέργων. ἐπὶ κακῷ δ' εἰ προσελήλυθ' ἐνθάδε,
 310 ἢ βουλόμενος ὑμῶν τι κακοτεχνεῖν λάθρα,
 οὗτός μ' ὁ Πάν, μειράκιον, αἱ Νύμφαι θ' ἅμα
 ἀπόπληκτον αὐτοῦ πλησίον τῆς οἰκίας
 ἤδη ποήσειαν. τετάραγμ', εὖ ἴσθ' ὅτι,
 οὐδὲ μετρίως, εἴ σοι τοιοῦτος φαίνομαι.

ΓΟΡΓΙΑΣ

- 315 ἄλλ' εἴ τι καὶ γὰρ τοῦ δέοντος σφοδρότερον
 εἶρηκα, μηδὲν τοῦτο λυπεῖτω σ' ἔτι.
 ἅμα γὰρ μεταπειθεῖς ταῦτα καὶ φίλον μ' ἔχεις.
 οὐκ ἀλλότριος δ' ὢν, ἀλλ' ἀδελφὸς τῆς κόρης
 ὁμομήτριος, βέλτιστε, ταῦτά σοι λέγω.

ΣΩΣΤΡΑΤΟΣ

- 320 καὶ χρήσιμός γ' εἶ, νῆ Δί', εἰς τὰ λοιπά μοι.

ΓΟΡΓΙΑΣ

τί χρήσιμος;

ΣΩΣΤΡΑΤΟΣ

γεννικὸν ὀρώ σε τῷ τρόπῳ—

ΓΟΡΓΙΑΣ

οὐ πρόφασιν εἰπὼν βούλομ' ἀποπέμψαι κενήν,
 τὰ δ' ὄντα πράγματ' ἐμφανίσαι. ταύτῃ πατήρ

310 τι om. B, suppl. several. 313 εὖ om. B, suppl. several.
 315 ἀλλετι B. 317 αιμαγαρ B.

DYSKOLOS

Without a dowry, and I'll swear an oath
Always to cherish her! Young man, if I've
Come here with evil intent, planning an
Intrigue behind your backs, may this Pan¹ and
The Nymphs together strike me senseless on
The spot, here by the house.² Let me tell you,
I'm most upset if *that's* the kind of man
You think me!

310

GORGIAS

Well, if I've spoken a bit
Too strongly, don't let that aggrrieve you any more!
You've put things in a new light, won me to
Your side, too! My dear sir, I'm no outsider, I'm
The girl's half-brother, that's why I can say
This!

315

SOSTRATOS

And, by Zeus, you'll be able to help
Me now!

320

GORGIAS

Help? How do you mean?

SOSTRATOS

I see you've got

A kind heart . . .

GORGIAS (*interrupting*)

I don't want to send you off
With frivolous excuses, I prefer

¹ Sostratos points to the statue of Pan placed at the entrance to the shrine (see the note on line 12).

² Whose house? The Greek is ambiguous, but the reference is most probably to the shrine of Pan.

MENANDER

έσθ' οἷος οὐδεὶς γέγονεν οὔτε τῶν πάλαι
325 ἄνθρωπος οὔτε τῶν καθ' ἡμᾶς.

ΣΩΣΤΡΑΤΟΣ

ὁ χαλεπός;
σχεδὸν οἶδ'.

ΓΟΡΓΙΑΣ

ὑπερβολή τίς ἐστι τοῦ κακοῦ.
τούτῳ ταλάντων ἔστ' ἴσως τουτὶ δυνεῖν
τὸ κτήμα. τοῦτ' αὐτὸς γεωργῶν διατελεῖ
μόνος, συνεργὸν δ' οὐδέν' ἀνθρώπων ἔχων,
330 οὐκ οἰκέτην οἰκεῖον, οὐκ ἐκ τοῦ τόπου
μισθωτόν, οὐχὶ γείτον', ἀλλ' αὐτὸς μόνος.
ἡδιστόν ἐστ' αὐτῷ γὰρ ἀνθρώπων ὄραν
οὐδένα. μεθ' αὐτοῦ τὴν κόρην ἐργάζεται
ἔχων τὰ πολλά· προσλαλεῖ ταύτῃ μόνῃ,
335 ἐτέρῳ δὲ τοῦτ' οὐκ ἂν ποιῆσαι ῥαδίως.
τότε φησὶν ἐκδώσειν ἐκείνην, ἥνικ' ἂν
ὁμότροπον αὐτῷ νυμφίον λάβῃ.

ΣΩΣΤΡΑΤΟΣ

λέγεις
οὐδέποτε.

ΓΟΡΓΙΑΣ

μὴ δὴ πράγματ', ὦ βέλτιστ', ἔχε·
μάτην γὰρ ἔξεις. τοὺς δ' ἀναγκαίους ἔα
340 ἡμᾶς φέρειν ταῦθ', οἷς δίδωσιν ἡ τύχη.

329 ἀνθρωπον B. 337 νυμφ'ον B. 338 ουδεποτ'ει B.

DYSKOLOS

To spell out the plain truth. Her father is
Unique. There's never been a man like him, 325
In earlier times or nowadays.

SOSTRATOS

This terror?

I think I know him!

GORGIAS

A catastrophe—

It beats them all. This property of his is worth
About two talents,¹ and he farms it still
All by himself, without a man to help— 330
No family slave, no hired hand from the area,
No neighbour—it's all done by him, and him alone.
His greatest pleasure's seeing nobody.
He usually works with just his daughter by his side.
To her alone he'll talk, he wouldn't easily 335
Do *that* to someone else! He says he won't
Marry her till he finds a bridegroom who
Shares his own outlook.

SOSTRATOS

That means never!

GORGIAS

So, my friend,
Don't you give yourself trouble, it'll be
Useless. Leave us to bear the burden, we're 340
His relatives, by gift of fortune!

¹ It would accordingly be an estate of considerable value (see the note on *Aspis* 35) and presumably also of considerable size—well beyond the capacity of any real-life farmer. In fact Knemon does not contrive to farm *all* his land (cf. 163 ff.).

MENANDER

ΣΩΣΤΡΑΤΟΣ

πρὸς τῶν θεῶν οὐπώποτ' ἡράσθης τινός,
μειράκιον;

ΓΟΡΓΙΑΣ

οὐδ' ἔξεστί μοι, βέλτιστε.

ΣΩΣΤΡΑΤΟΣ

πῶς;

τίς ἐσθ' ὁ κωλύων;

ΓΟΡΓΙΑΣ

ὁ τῶν ὄντων κακῶν
λογισμός, ἀνάπαυσιν διδούς οὐδ' ἥντινούν.

ΣΩΣΤΡΑΤΟΣ

345 οὐ μοι δοκεῖς· ἀπειρότερον γοῦν διαλέγει
πε[ρὶ τ]αὐτ'. ἀποστῆναι κελεύεις μ'. οὐκέτι
τοῦτ' ἐσ]τὶν ἐπ' ἐμοί, τῷ θεῷ δέ.

ΓΟΡΓΙΑΣ

οὐδὲ]ν ἀδικεῖς ἡμᾶς, μάτην δὲ κακοπαθεῖς.
τοιγαροῦν

ΣΩΣΤΡΑΤΟΣ

οὐκ, εἰ λά]βοιμι τὴν κόρην.

343 τισεθ' ου B. 345 Corr. Browning (cf. the plagiarism of this passage in Aristaenetos, *Epist.* 2. 17): διατελει B. 346 τ]αὐτ' suppl. several. 348 Suppl. several. 349 Suppl. Sandbach.

DYSKOLOS

SOSTRATOS

By the gods,
Young fellow, have you never been in love?

GORGAS

I can't!

My friend,

SOSTRATOS

Why? What's to stop you?

GORGAS

Adding up
Our present hardships—that allows no time at all
For hobbies!

SOSTRATOS

No, I see you never were in love. 345
That's why you talk about it too naively! 'Stop',
You say, yet [that]'s no longer in *my* power,
But in the god's¹!

GORGAS

So you're [not] hurting us—
Just suffering pointlessly!

SOSTRATOS

[Not if] I win the girl!

¹ Sostratos means Eros, the god of love; the audience, however, knows that it was Pan who made Sostratos fall in love (39 ff.). Menander's lack of precision is deliberate.

MENANDER

ΓΟΡΓΙΑΣ

οὐκ ἂν λάβοις.

350]ννα† συνακολουθήσας ἐμοὶ
αὐτὸν] παραιτῇ· πλησίον γὰρ τὴν νάπην
ἐργάζε]θ' ἡμῶν.

ΣΩΣΤΡΑΤΟΣ

πῶς;

ΓΟΡΓΙΑΣ

λόγον τιν' ἐμβαλῶ

.... περι] γάμου τῆς κόρης· τὸ τοιοῦτο γὰρ
ἴδοιμι κα̃]ν αὐτὸς γενόμενον ἄσμενος.
355 εὐθὺς μαχεῖται πᾶσι, λοιδ[ορούμενο]ς
εἰς τοὺς βίους οὓς ζῶσι· σέ δ' [ἄγοντ' ἂν] ἴδῃ
σχολὴν τρυφῶντά τ', οὐδ' ὀρ[ῶν ἂν]έξεται.

ΣΩΣΤΡΑΤΟΣ

νῦν ἐστ' ἐκεῖ;

ΓΟΡΓΙΑΣ

μὰ Δί', ἀλλὰ μ[ικρ]ὸν ὕστερον
ἔξεισιν ἦν εἴωθεν.

ΣΩΣΤΡΑΤΟΣ

ὦ τᾶν, τὴν κόρην

360 ἄγων μεθ' αὐτοῦ, φῆς;

350-54 Supplementation of B's already corrupt text is highly uncertain; the text printed here is *exempli gratia*. 350 συνακολουθήσας B. 351 αὐτὸν] παραιτῇ Fraenkel:]παραιτῆς B. 352 Suppl. several. ἐμβαλῶ B. 354 Suppl. Blake, Post. 356

DYSKOLOS

GORGias

You won't, [as you'll discover if you (?)] come 350
With me and [ask him. He farms in (?)] the valley
Near us.

SOSTRATOS

Discover? How?

GORGias

I'll introduce

The subject [of] his daughter's marriage. That's
A thing that I myself would like to see
Take place. But he'll wade into everybody, 355
Fire insults at the lives they lead. [If] he sees you
In all your pampered ease, he won't agree
Even to look at you.

SOSTRATOS

Is he there now?

GORGias

He isn't,

By Zeus, but he'll emerge soon on his usual road . . .

SOSTRATOS (*interrupting*)

My dear friend, do you mean he'll have the girl 360
With him?

Corr. and suppl. Kraus, Lloyd-Jones: B may have had
 $\sigma\epsilon\delta[\tau' \alpha\nu\alpha\gamma\omicron\nu]\tau' \iota\delta\eta\iota$. 357 $\acute{o}\rho[\acute{\omega}\nu$ suppl. several. 358 Suppl.
several. 359 Speech-division thus indicated by ed. pr. (no
dicolon, no paragraphus in B). $\sigma\tau\alpha\nu$ B.

MENANDER

ΓΟΡΓΙΑΣ

ὅπως ἂν τοῦτό γε

τύχη.

ΣΩΣΤΡΑΤΟΣ

βάδιζ'· ἔτοιμός εἰμ'.

ΓΟΡΓΙΑΣ

οἶον λέγεις.

ΣΩΣΤΡΑΤΟΣ

ἀλλ', ἀντιβολῶ, συναγώνισαί μοι.

ΓΟΡΓΙΑΣ

τίνα τρόπον;

ΣΩΣΤΡΑΤΟΣ

ὄντινα τρόπον; προάγωμεν οἱ λέγεις.

ΔΑΟΣ

τί οὖν;

ἐργαζομένοις ἡμῶν παρεστήξεις ἔχων
365 χλανίδα;

ΣΩΣΤΡΑΤΟΣ

τί δὴ γὰρ οὐχί;

ΔΑΟΣ

ταῖς βώλοις βαλεῖ
εὐθύς σ', ἀποκαλεῖ τ' ὄλεθρον ἀργόν. ἀλλὰ δεῖ

361 Corr. Blake: βαδιζεινετοιμος: οίλεγεις: B. 365 Corr.
Handley: γαρδῆ B. βαλλει B.

DYSKOLOS

GORGias

Perhaps, perhaps not.

SOSTRATOS

Come on, I'm ready!

GORGias

What an idea!

SOSTRATOS

Please, do help me!

GORGias

How?

SOSTRATOS

How? Let's walk on to where you mentioned.

DAOS

What?

Do you plan to stand by us while we work,
Wearing a cloak¹?

SOSTRATOS

Why ever not?

DAOS

Straight off, he'll throw 365
His sods at you, call you a lazy devil. No,

¹ See the note on line 257.

MENANDER

σκάπτειν μεθ' ἡμῶν σ'. εἰ τύχοι γάρ, τοῦτ' ἰδὼν
 ἴσως ἂν ὑπομείνειε καὶ παρὰ σοῦ τινα
 λόγον, νομίσας αὐτουργὸν εἶναι τῷ βίῳ
 370 πένητ'.

ΣΩΣΤΡΑΤΟΣ

ἔτοιμος πάντα πειθαρχεῖν· ἄγε.

ΓΟΡΓΙΑΣ

τί κακοπαθεῖν σαντὸν βιάζῃ;

ΔΑΟΣ

βούλομαι
 ὥς πλεῖστον ἡμᾶς ἐργάσασθαι τήμερον,
 τοῦτόν τε τὴν ὁσφύν ἀπορρήξανθ' ἅμα
 παύσασθ' ἐνοχλοῦνθ' ἡμῖν προσιόντα τ' ἐνθάδε.

ΣΩΣΤΡΑΤΟΣ

375 ἔκφερε δίκηελλαν.

372 ημερας (for ἡμᾶς) B.

¹ When Sostratos returns from his work in the fields at line 522, he is clearly not wearing his incriminating cloak, and it seems most likely that he does not resume wearing it until his entry at the beginning of the last act. One possibility is that he goes off here at line 371 carrying the cloak, returns similarly carrying it at 522, and then deposits it in the shrine of Pan when he goes in there at 619 (cf. Handley's edition of the *Dyskolos*, on 370).

DYSKOLOS

You'd better do some digging with us. If he saw
That, he just might—perhaps—agree to listen to,
Yes, even you, because he thought your life
Was that of a poor farmer.

SOSTRATOS

I'm prepared to do 370

All I am told. Lead on.

(Either at this point, or directly before his exit at line 392, Sostratos must take off his smart cloak,¹ revealing underneath a short tunic more suitable for energetic work outdoors under a hot sun.)

GORGAS

Why force yourself

To suffer?

DAOS (*aside*)

I'd like *us* to get as much work done
Today as possible, and *him* to slip a disc
At the same time. Then he'll stop bothering us
And coming here.

SOSTRATOS

Bring out a mattock.²

² The δίκηλα, here translated 'mattock', was an agricultural tool used for digging, breaking up the surface of the ground, and for shifting dung (cf. lines 584 ff.). It probably combined the broad, horizontal blade of a mattock with a pair of hoe-like prongs (cf. W. K. Pritchett, *Hesperia* 25 [1956], 290 f.; K. D. White, *Agricultural Implements of the Roman World*, Cambridge 1967, 47 f., 66 ff.).

MENANDER

ΔΑΟΣ

τὴν παρ' ἐμοῦ λαβὼν ἴθι.
τὴν αἵμασιαν ἐποικοδομήσω γὰρ τέως
ἐγώ· ποητέον δὲ καὶ τοῦτ' ἐστί.

ΣΩΣΤΡΑΤΟΣ

δός.

ἀπέσωσας.

ΔΑΟΣ

ὕπάγω, τρόφιμ'· ἐκεῖ διώκετε.

ΣΩΣΤΡΑΤΟΣ

οὕτως ἔχω· παραποθανεῖν ἤδη με δεῖ
380 ἢ ζῆν ἔχοντα τὴν κόρην.

ΓΟΡΓΙΑΣ

εἵπερ λέγεις

ἂ φρονεῖς, ἐπιτύχοις.

ΣΩΣΤΡΑΤΟΣ

ὦ πολυτίμητοι θεοί,
οἷς ἀποτρέπεις νυνὶ γὰρ ὥς οἶμι με σύ,
τούτοις παρώξυμμ' εἰς τὸ πρᾶγμα διπλασίως.
εἰ μὴ γὰρ ἐν γυναιξίν ἐστιν ἡ κόρη
385 τεθραμμένη μῆδ' οἶδε τῶν ἐν τῷ βίῳ
τούτῳ κακῶν μῆδέν ὑπὸ τηθίδος τινὸς
δειδισαμένη μαίας τ', ἐλευθερίως δέ πως
μετὰ πατρὸς ἀγρίου μισοπονήρου τῷ τρόπῳ,
πῶς οὐκ ἐπιτυχεῖν ἐστι ταύτης μακάριον;

DYSKOLOS

DAOS

Here,

375

Take mine, and go. And while you're occupied,
I'll build the wall up. That needs doing, too.

SOSTRATOS

Pass it. You've saved my life!

DAOS

I'm off then, master.

Follow on there.

(Exit Daos, off left)

SOSTRATOS

So that's my fortune—I must now
Die in the attempt, or win the girl and *live*! 380

GORGIAS

If you mean what you say, good luck to you!

SOSTRATOS

O honoured gods! The arguments you've used
To put me off now, so you think, have made me twice
As eager for the venture. If the girl
Hasn't grown up in a horde of women, if 385
She's ignorant of the vices in this life, and all
The fears trumped up by aunts or nurses, if her life's
Been, well, sincere, with a fierce father who's
A natural foe to vice—why then, it *must*

376 Corr. several: *ετιγαροικοδομησω* B. 377-78 Speech-division thus indicated by ed. pr. (*δος: απεωσασαν παγω* B). 386 *τουτων* B. 387 *δειδιαμενη* Gallavotti: *δεδεισαμενη* B. 388 *μεταντουπατροσαγριου* B.

MENANDER

- 390 ἄλλ' ἢ δίκηλλ' ἄγει τάλαντα τέτταρα
αὕτη· προαπολεῖ μ'. οὐ μαλακιστέον δ' ὅμως,
ἐπείπερ ἥργμαι καταπονεῖν τὸ πρᾶγμ' ἅπαξ.

ΣΙΚΩΝ

- τουτὶ τὸ πρόβατόν ἐστιν οὐ τὸ τυχὸν καλόν.
ἄπαγ' εἰς τὸ βάραθρον. ἂν μὲν αἰρόμενος φέρω
395 μετέωρον, ἔχεται τῷ στόματι θαλλοῦ, κράδης
κατεσθίει τὰ θρῖ', ἀποσπᾷ δ' εἰς βίαν.
ἐὰν δ' ἀφῇ χαμαὶ τις, οὐ προέρχεται.
τοῦναντίον δὴ γέγονε· κατακέκομμ' ἐ[γὼ
ὁ μάγειρος ὑπὸ τούτου νεωλκῶν τὴν ὁδ[όν].
400 ἄλλ' ἐστὶν εὐτυχῶς τὸ νυμφαῖον τοδ[ι
οὔ θύσομεν. τὸν Πᾶνα χαίρειν. παῖ Γέ[τα,
τοσοῦτ' ἀπολείπη;

ΓΕΤΑΣ

τεττάρων γὰρ φορ[τίον
ὄνων συνέδησαν αἱ κάκιστ' ἀπολού[μεναι
φέρειν γυναικῆς μοι.

391 Corr. Kraus, Maas: προαπολει B. 394 βαραθμον B.
396 εἰς van Groningen: εἰς B. 397 τισχαμαι B. 398 δὴ γέγονε
Barber: δ' ἡγαγον B. 400 Suppl. several. 403 ακακισταπολυ[
B.

¹ In modern terms, about 110 kilogrammes or 242 pounds
(cf. the note on *Aspis* 84), an obvious exaggeration.

DYSKOLOS

Be bliss to win her! But this mattock weighs 390
Four talents,¹ it'll kill me first. No slacking, though,
Once I've begun to sweat at this affair!

(Exeunt Gorgias and Sostratos, off left. The stage is now empty and silent for a few seconds. Then confused noises are heard off to the right. These become gradually louder, finally resolving into the bleating of a lamb, the rattling of pots and pans, and human cursing. At length the cook Sikon enters, dragging behind him a very reluctant sheep.)

SIKON

This sheep here is no ordinary beauty—damn
And blast it to perdition! If I lift it up
And carry it in the air, its teeth lock on a shoot, 395
It wolfs the fig-leaves, pulling hard away
From my grip. If you lower it to the ground,
Though, it won't budge. So here's a paradox: this
sheep's
Got me, the cook, all in a stew, through hauling it
Along the road! But here's the shrine, thank heavens, 400
Where we're to sacrifice. Hail, Pan! Getas,
My boy, so far behind?

(After Sikon has made the conventional salutation to the god Pan (see above, on line 12), he looks back off-stage in the direction of Getas, who now enters, also from the right, staggering under an enormous load of pots, pans, rugs, cushions and mattresses.)

GETAS

Yes, damn the women!
They fastened up four donkey-loads for me
To carry!

MENANDER

ΣΙΚΩΝ

πολὺς τις ἔρ[χεται
405 ὄχλος, ὡς ἔοι[κε. στρ]ώματ' ἀδιήγηθ' ὅσα
φέρεις.

ΓΕΤΑΣ

τί δ' ἐγὼ [νῦν;]

ΣΙΚΩΝ

ταῦτ' ἔρεισον δεῦρ'.

ΓΕΤΑΣ

ἰδού.

ἐὰν ἴδῃ γὰρ ἐνύ[πνιον] τὸν Πᾶνα τὸν
Παιανιοῖ, τοῦ[τ]ω βαδιούμεθ', οἶδ' ὅτι,
θύσσοντες εὐθύς.

ΣΙΚΩΝ

[τ]ίς δ' ἐόρακεν ἐνύπνιον;

ΓΕΤΑΣ

410 ἄνθρωπε, μή με κόφθ'.

ΣΙΚΩΝ

ὅμως εἶπον, Γέτα,

τίς εἶδεν;

406 νῦν suppl. Sandbach. ερεισσονταυτα B. Speech-division after δεῦρο indicated by ed. pr. (δευροιδου: B). 407 αν B. 407-8 πανατε/τονπαιανιοι B. 408 βαζιουμεθ' B. 409 ευθυς[.]ιδ'εωρα κεν B (did the papyrus originally have ευθυς:τιδ'?). 410 μημοι B.

¹ The village of Paiania was situated on the eastern side of Mount Hymettos, a good twenty miles by road or track south-east of Phyle. Getas mentions it here less for any association

DYSKOLOS

SIKON

There's a great crowd coming, clear
Enough. The cushions you've got on your back— 405
What a tremendous number!

GETAS (*at last puffing up to the front door of the shrine*)
What do I do [now (?)]?

SIKON

Rest that against here.

(*Getas obeys Sikon, unloading himself of his pack and placing it against the wall of the shrine*).

GETAS

There. You see, if she
Dreams of Pan of Paiania,¹ we'll trot
Straight off to sacrifice to him there, that's for sure!

SIKON

Who's had a dream?

GETAS

Don't grate me, sir!

SIKON

Do tell 410
Me, Getas, all the same, who had this dream?

it may have had with the worship of Pan (although Mount Hymettos itself had some celebrity in this connection: see Handley's edition of the *Dyskolos*, *ad loc.*), than because he is gloomily thinking of the effort that would be required to carry his enormous load over the rugged country between Phyle and Paiania.

MENANDER

ΓΕΤΑΣ

ἡ κεκτημένη.

ΣΙΚΩΝ

τί πρὸς θεῶν;

ΓΕΤΑΣ

ἀπολείς. ἐδόκει τὸν Πᾶνα—

ΣΙΚΩΝ

τουτονὶ λέγεις;

ΓΕΤΑΣ

τοῦτον.

ΣΙΚΩΝ

τί ποιεῖν;

ΓΕΤΑΣ

τῷ τροφίμῳ τῷ Σωστράτῳ—

ΣΙΚΩΝ

κομφῷ νεανίσκῳ γε—

ΓΕΤΑΣ

—περικρούειν πέδας—

ΣΙΚΩΝ

415 Ἄπολλον.

414 Corr. several: γενεανισκῶ B. παιδας B.

DYSKOLOS

GETAS

My mistress.

SIKON

By the gods, what was it?

GETAS

You'll kill me!

She saw Pan . . .

SIKON (*interrupting*)

This one here, you mean?

(*Sikon points to the statue of Pan by the front door of the shrine.*)

GETAS

Yes.

SIKON

What was he

Doing?

GETAS

He had Sostratos, our master's son . . .

SIKON

A fine

Boy!

GETAS

Pan was putting chains on him . . .

SIKON

Apollo!

MENANDER

ΓΕΤΑΣ

—εἶτα δόντα διφθέραν τε καὶ
δίκελλαν ἐν τοῦ πλησίον τῷ χωρίῳ
σκάπτειν κελεύειν.

ΣΙΚΩΝ

ἄτοπον.

ΓΕΤΑΣ

ἀλλὰ θύομεν
διὰ τοῦθ', ἵν' εἰς βέλτιον ἀποβῇ τὸ φοβερόν.

ΣΙΚΩΝ

μεμάθηκα. πάλιν αἶρου δὲ ταυτὶ καὶ φέρε
420 εἴσω. ποῶμεν στιβάδας ἔνδον εὐτρεπεῖς
καὶ τᾶλλ' ἔτοιμα· μηδὲν ἐπικωλύετω
θύειν γ' ἐπὰν ἔλθωσιν· ἀλλ' ἀγαθῇ τύχῃ.
καὶ τὰς ὀφρῦς ἄνες ποτ', ὦ τρισάθλιε·
ἐγὼ σε χορτάσω κατὰ τρόπον τήμερον.

ΓΕΤΑΣ

425 ἐπαινέτης οὖν εἰμι σοῦ καὶ τῆς τέχνης
ἔγωγ' αἰεὶ ποτ', οὐχὶ πιστεύω δ' ὅμως.

ΧΟ Ρ ΟΥ

415 δ'ονταδιαφθεραν B. 416 ἐν om. B, suppl. ed. pr. τοῦ
πλησίον London seminar: τωπλησιον B. 418 αποβαιη B.
420 ποιησωμεν B. 422 θύειν Fraenkel, London seminar:
θυσειν B. 423 Corr. several: ανεσπογ' B.

DYSKOLOS

GETAS

Next 415

Pan handed him a jerkin and a mattock, then
Told him to dig the neighbour's land!

SIKON

Extraordinary!

GETAS

That's why we're sacrificing here, to get
A better sequel to this frightful dream.

SIKON

I see.

Well, pick *them* up again, and carry them inside. 420
Let's have some couches ready in there, and the rest
All shipshape. When they come, the sacrifice must go
Without snags. Here's to that! And do please stop
That scowling, you wet blanket! I'll give you today
A proper feed.

GETAS

That's why I've always praised 425
You and your skill—I'll never *trust* you, though!

(In Sikon's speech, lines 419-20, 'them' obviously refers to the load which Getas put down at 407. Getas presumably resumes his burden with a scowl of displeasure while the cook speaks 421-22. Sikon probably goes off (with his sheep) into the shrine during the complimentary part of Getas' remarks at 425-26, thus leaving Getas all alone to deliver his critical clausula before he too disappears into the shrine. When the stage is empty, the chorus enter to give their second entr'acte performance.)

MENANDER

ΜΕΡΟΣ Γ'

ΚΝΗΜΩΝ

γραῦ, τὴν θύραν κλείσας' ἀνοίγε μηδενί,
ἕως ἂν ἔλθω δεῦρ' ἐγὼ πάλιν· σκότους
ἔσται δὲ τοῦτο παντελῶς, ὥς οἶομαι.

ΜΗΤΗΡ ΣΩΣΤΡΑΤΟΥ

430 Πλαγγών, πορεύου θάπτον· ἤδη τεθυκέναι
ἡμᾶς ἔδει.

ΚΝΗΜΩΝ

τουτὶ τὸ κακὸν τί βούλεται;
ὄχλος τις· ἅπαγ' ἐς κόρακας.

ΜΗΤΗΡ ΣΩΣΤΡΑΤΟΥ

αὔλει, Παρθενί,

(KT fr. 121) Πανός· σιωπῇ, φασί, τούτῳ τῷ θεῷ
οὐ δεῖ προσιέναι.

430-31, 432-4, 436-7 Ritchie assigns these speeches to Sostratos' mother with dramatic plausibility (B nowhere mentions this character as a speaking part, and assigns 430-31 specifically to Getas). 434 δει B: δειν mss. of (i) scholia of Aristophanes, *Lys.* 2 and (ii) *Suda*, s.v. Πανικῶ δείματι.

¹ This character's intervention in the dialogue during this scene is an attractively bold conjecture of modern scholarship for which, however, there is no written evidence in the cast list and marginal or interlinear part-assignments of the Bodmer papyrus. See apparatus criticus on line 430.

² To play 'Pan's hymn' was presumably the musical equivalent of the spoken greetings normal on more ordinary occasions (cf. lines 12, 401, 572 f.). Pan was a dangerous god, capable of inducing such things as 'panic' terror if crossed or neglected.

DYSKOLOS

ACT III

(After the chorus' departure, Knemon enters from his house all equipped for a day's farming. His opening remarks are addressed to his servant Simiche inside the house.)

KNEMON

Old woman, bar the door, don't open it
To anybody till I come back home
Again. It'll be quite dark then, I expect.

(At this point, Knemon turns away from the door in the direction of his fields, which are to be imagined off right. But before he can move, he is engulfed by a crowd of people coming to sacrifice at the shrine of Pan. These include Sostratos' mother, her daughter Plangon, and a hired girl named Parthenis who is playing the ancient Greek double pipes.)

SOSTRATOS' MOTHER¹

Hurry, Plangon! By now the sacrifice
Should have been over!

430

KNEMON *(aside)*

What's the meaning of
This devilry? A horde! To hell with them!

SOSTRATOS' MOTHER

Play Pan's hymn, Parthenis. They say one shouldn't
Approach this god in silence.²

(The hullabaloo of the sacrificial party's arrival finally brings Getas out of the shrine to greet them with grumbles.)

MENANDER

ΓΕΤΑΣ

νῆ Δί', ἀπεσώθητέ γε.

435 ὦ Ἡράκλεις, ἀηδίας· καθήμεθα
χρόνον τοσοῦτον περιμένοντες.

ΜΗΤΗΡ ΣΩΣΤΡΑΤΟΥ

εὐτρεπῇ

ἅπαντα δ' ἡμῖν ἐστι;

ΓΕΤΑΣ

ναὶ μὰ τὸν Δία·

τὸ γοῦν πρόβατον· μικροῦ τέθνηκε γάρ.

ΜΗΤΗΡ ΣΩΣΤΡΑΤΟΥ

τάλαν·

οὐ περιμένει τὴν σὴν σχολήν. ἄλλ' εἴσιτε·

440 κανᾶ πρόχειρα, χέρνιβας, θυλήματα
ποιεῖτε. ποῖ κέχηνας, ἐμβρόντητε σύ;

ΚΝΗΜΩΝ

κακοὶ κακῶς ἀπόλοισθε. ποιουσὶν γέ με
ἄργόν· καταλιπεῖν γὰρ μόνην τὴν οἰκίαν

436 New speaker before εὐτρεπῇ suggested by several, identified (see above, on 430–31) by Ritchie (περιμενοντεσεντρ:επη B). 438–41 Speech-divisions and identification of speakers uncertain: here the former follow B, the latter Blake. 438 τάλαν' B. 440 προχρεα B. 441 κεχονας B.

¹ All these were needed for a sacrifice: spring water for lustration; a basket for the barley grains whose sprinkling on the victim was part of the preliminary ritual; and cakes (either

DYSKOLOS

GETAS

By Zeus, you've
Arrived here safely! Heracles, how tedious! 435
We've been kept waiting such a long time!

SOSTRATOS' MOTHER

Is
Everything ready for us?

GETAS

By Zeus, yes—at least
The *sheep* is. The suspense has all but killed
It!

SOSTRATOS' MOTHER

Poor thing, it can't wait for your convenience!

(Here she turns to address her attendants)

In you all go! Prepare the baskets, water, cakes.¹ 440
What are *you* staring at, you imbecile?

(While these lines are being spoken, Getas and the party move off into the shrine, and line 441 is most probably addressed to the last loitering attendant to leave the stage, although it could just possibly refer to the bemused Knemon, left all alone now on the stage after Sostratos' mother has followed Getas and the party inside.)

KNEMON

You filthy scum, to hell with you!—They stop
Me doing any work. I couldn't leave

edible ones, of meal sprinkled with honey and wine, or cakes of incense: ancient accounts differ) for another part of the ceremony.

MENANDER

οὐκ ἂν δυναίμην. αἱ δὲ Νύμφαι μοι κακὸν
 445 α[ῦ]ται· παροικοῦσ', ὥστε μοι δοκῶ πάλιν
 με]τοικοδομήσειν, καταβαλὼν τὴν οἰκίαν,
 (KT fr. 117) ἐντ]εῦθεν. ὡς θύουσι δ' οἱ τοιχωρῦχοι·
 κοίτας φέρονται, σταμνί', οὐχὶ τῶν θεῶν
 ἔνεκ', ἀλλ' ἑαυτῶν. ὁ λιβανωτὸς εὐσεβὲς
 450 καὶ τὸ πόπανον· τοῦτ' ἔλαβεν ὁ θεὸς ἐπὶ τὸ πῦρ
 ἅπαν ἐπιτεθέν· οἱ δὲ τὴν ὀσφῦν ἄκραν
 καὶ τὴν χολήν, ὅτι ἔστ' ἄβρωτα, τοῖς θεοῖς
 ἐπιθέντες αὐτοὶ τᾶλλα καταπίνουσι. γραῦ,
 ἄνοιγε θᾶπτον τὴν θύραν· [ποητέ]ον
 455 ἐστὶν γὰρ ἡμῖν τᾶνδον, ὡ[ς ἐμοί] δοκεῖ.

ΓΕΤΑΣ

τὸ λεβήτιον, φῆς, ἐπιλέλη[σθ]ε; παντελῶς
 ἀποκραιπαλαῶτε. καὶ τί νῦν ποιή[σ]ομεν;

445 α[ῦ]ται Stoessl : α[.]. ap B, where the third letter could be γ, π, or τ. 448 Corr. ed. pr.:]αιφέρονται B, κοίτας φέροντες ms. A of Athenaeus, 4. 146e. 449-52 The opening three (five apparently in 450, but B may have had an error there) letters of these lines, which are torn off in B, are supplied from some of the ancient citations (Ath.; Porphyry, *De Abst.* 2. 17) or from Berl. 449 ἑαυτῶν A of Ath.: εαυτον B. εὐσεβὲς A of Ath., B: εὐσεβῆς mss. of Porph. 451 ἐπιτεθέν A of Ath., B: τεθέν mss. of Porph. 452-57 The opening 6 to 8 letters of these lines are preserved in Berl. 452]την B, .]αιτην Berl. ὅτι ἔστ' A of Ath., B: ὁστέα τὰ (in error for ὁστὰ τ' ?) ms. L of Clement of Alex., *Strom.* 7. 6. 31. 453 ἐπιθέντες A of Ath., B: ἐπιτιθέντες L of Clem. καταπίνουσι A of Ath., B: ἀναλίσκουσι L of Clem. 454 Suppl. Blake. 456 Corr. and suppl. Zuntz: επιλελη[.]αι B.

DYSKOLOS

The house all unattended. These Nymphs are
Nothing but trouble to me, being next door. 445
I think I'll pull my house down, build another
Away from here!—Look how the devils sacrifice.
They bring hampers and wine-jars, not to please
The gods, but their own guts. Their piety
Extends to incense and the cake¹—that's all put on 450
The fire, the god can take *that*. And they serve
The gods with tail-bone and gall-bladder, just because.
Men can't eat them.² The rest they guzzle down
Themselves.—Old woman, quick, open the door!
We'd better [do] the inside jobs, [I] think. 455

(Knemon's final remarks are made while he knocks vigorously on his door. When it is opened, he disappears inside. After a few seconds, Getas enters from the shrine. His opening remarks are addressed back into the shrine, to unseen servant-women in the sacrificial party.)

GETAS

The stew-pot? You've forgotten it, you say?
You're all asleep—with hangovers! Well, what

¹ Specifically, a small round cake usually made of barley.

² Though Knemon's anger and character lead him to exaggerate here, there is enough truth in what he says to have made an audience think hard about their religious observances. Although Knemon's views were in no way novel (they belong to a tradition going back a century at least), they were particularly relevant at the time of Menander's play, when philosophers such as Theophrastus (allegedly a teacher of Menander) were seriously interested in the problem, and when legislation was being considered against useless extravagance (see Handley's edition of the *Dyskolos*, *ad loc.*).

MENANDER

ἐνοχλητέον τοῖς γειτνιώσι τῷ θεῷ
 ἐσθ', ὡς ἔοικε. παιδίον. μὰ τοὺς θεούς,
 460 θεραπαινίδια γὰρ ἀθλιώτερ' οὐδαμοῦ
 οἶμαι τρέφεσθαι. παῖδες. οὐδὲν ἄλλο πλήν
 κινητιᾶν ἐπίσταται—παῖδες καλοί—
 καὶ διαβαλεῖν ἐὰν ἴδῃ τις. παιδίον.
 τουτὶ τὸ κακὸν τί ἐστι; παῖδες. οὐδὲ εἰς
 465 ἐστ' ἔνδον. ἡγὴν. προστρέχειν τις φαίνεται.

ΚΝΗΜΩΝ

τί τῆς θύρας ἄπτει, τρισάθλι', εἰπέ μοι,
 ἄνθρωπε;

ΓΕΤΑΣ

μὴ δάκης.

ΚΝΗΜΩΝ

ἐγὼ σε, νῆ Δία,
 καὶ κατέδομαί γε ζῶντα.

ΓΕΤΑΣ

μῆ, πρὸς τῶν θεῶν.

ΚΝΗΜΩΝ

ἐμοὶ γάρ ἐστι συμβόλαιον, ἀνόσιε,
 470 καὶ σοί τι;

458 τοιγινῶσι B. 462 ἐπιστάνται B. 464 τί om. B, suppl.
 ed. pr. 465 ἦν B. 466 Corr. several: ἀπει B. 466-67 Change
 of speaker after ἄνθρωπε indicated by several (ἀνθρωπεμῇ B,
 with no paragraphus under 466). 468 τῶν om. B, suppl.
 ed. pr.

DYSKOLOS

Shall we do now? Apparently, disturb
Pan's next-door neighbours!

(Getas goes to Knemon's door, and bangs on it loudly every time he calls for a servant to open it for him.)

Servant!—By the gods,
I don't think there's a poorer set of girls 460
Anywhere living! Servants!—They don't know
A thing, apart from sex—Good servants, hoy!
—And telling tales if they are caught. Hoy, servant!
What's gone wrong here? Servants!—There's no-
one in.

Aha! There's someone dashing to the door, 465
Apparently.

(The door is flung open, to reveal an enraged Knemon.)

KNEMON

Tell me, you wretched cur, why are
You clinging to my door?

GETAS

Don't bite my head
Off!

KNEMON

That I will, by Zeus, and eat you up
Alive, too!

GETAS

By the gods, no!

KNEMON

Villain, have
I ever signed a contract with you?

MENANDER

ΓΕΤΑΣ

συμβόλαιον οὐδέν· τοιγαροῦν
προσελήλυθ' οὐ χρέος σ' ἀπαιτῶν οὐδ' ἔχων
κλητῆρας, ἀλλ' αἰτησόμενος λεβήτιον.

ΚΝΗΜΩΝ

λεβήτιον;

ΓΕΤΑΣ

λεβήτιον.

ΚΝΗΜΩΝ

μαστιγία,

θύειν με βοῦς οἷοι ποεῖν τε ταῦθ' ἄπερ
475 ὑμεῖς ποεῖτ' ;

ΓΕΤΑΣ

οὐδὲ κοχλίαν ἔγωγέ σε.
ἀλλ' εὐτύχει, βέλτιστε. κόψαι τὴν θύραν
ἐκέλευσαν αἱ γυναῖκες αἰτῆσαί τέ με.
ἐπόησα τοῦτ'· οὐκ ἔστι· πάλιν ἀπαγγελῶ
ἐλθὼν ἐκείναις. ὦ πολυτίμητοι θεοί,
480 ἔχισ πολιὸς ἀνθρωπός ἐστιν οὗτοσί.

ΚΝΗΜΩΝ

ἀνδροφόνα θηρί'· εὐθὺς ὥσπερ πρὸς φίλον
κόπτουσιν. ἂν ἡμῶν προσιόντα τῇ θύρᾳ

473 λεβοιτιον twice in B. Change of speaker after the second
λεβήτιον indicated by ed. pr. (λεβοιτιονμαστιγια B). 474
ποιεινδε B. 475 κωχλειαν B. 476 κομψαι B. 478 απαγγελλω
B.

DYSKOLOS

GETAS

Contract, no— 470

That's why I haven't come collecting debts from you
Or serving summonses—but just to borrow
A stew-pot.

KNEMON

A stew-pot?

GETAS

A stew-pot.

KNEMON

You

Scoundrel, do you think I offer cattle when
I sacrifice, and act just like you?

GETAS (*his first remark aside*)

Cattle? I 475

Don't think you'd even give a snail!—Good-bye,
Then, my dear sir! The women told me to
Knock at your door and ask. I've done that. You
don't have

One. I'll go back and let them know. O honoured
gods,

This fellow here's a silver-haired old viper! 480

(*Exit Getas, back into the shrine. Knemon is alone.*)

KNEMON

They're all man-eating tigers, think it's like
A friend's house, come right up and knock. Just let

MENANDER

λάβω τιν', ἂν μὴ πᾶσι τοῖς ἐν τῷ τόπῳ
 παράδειγμα ποιήσω, νομίζεθ' ἓνα τινὰ
 485 ὄραν με τῶν πολλῶν. ὁ νῦν δ' οὐκ οἶδ' ὅπως
 διευτύχηκεν οὗτος, ὅστις ἦν ποτε.

ΣΙΚΩΝ

κάκιστ' ἀπόλοι'. ἐλοιδορεῖτό σοι; τυχὸν
 ἦτεις σκατοφάγως· οὐκ ἐπίστανταί τινες
 (KT fr. 125) ποιεῖν τὸ τοιοῦθ'. εὗρηκ' ἐγὼ τούτου τέχνην.
 490 διακονῶ γὰρ μυρίοις ἐν τῇ πόλει
 τούτων τ' ἐνοχλῶ τοῖς γείτοσιν καὶ λαμβάνω
 σκεύη παρ' ἀπάντων. δεῖ γὰρ εἶναι κολακικὸν
 τὸν δεόμενόν του. πρεσβύτερός τις τ[ῆ] θύρα
 ὑπακήκο'. εὐθὺς πατέρα καὶ πάππα[ν καλῶ].
 495 γραῦς· μητέρ'. ἂν τῶν διὰ μέσου τ[ις ἢ] γυνή,
 ἐκάλεσ' ἱερέαν. ἂν θεράπων [νεώτερος,
 βέλτιστον. ὑμεῖς δ' ἐκκρεμανν[ύοισθε δή·

483 λαβων B. 484-89 Scraps of the ends of these lines are preserved in Berl. 485 ουραν B.]νδ'ουκ Berl: νυνουκ B. 487 ελυδωρειτο B. 488 καταφαγ'ως B. 491 τ' several: τι B. 494-500 Supplementation here is highly speculative, and the text offered is *exempli gratia*. 494 πατέρα several: πατερ B. πάππα[ν καλῶ suppl. several. 495 γρας B. τ[ις ἢ] γυνή suppl. several (τ[ις and γυνή ed. pr. already). 496 ἱερέαν Handley: ιερειαν B. νεώτερος suppl. Sandbach, tentatively. 497-98 Corr. and suppl. Arnott, *exempli gratia*: δεκρεμανν[(or -ανν[or -ανη[) B.

¹ Literally in the Greek, 'priestess'. In Menander's Athens, however, the title and function of priestess seem to have been as much a mark of social status as of any particular religious vocation.

DYSKOLOS

Me catch a man approaching *our* door! If
I don't make an example of you to the whole
Community, consider me—a cipher! 485
This fellow though, whoever he was, somehow got
Away just now!

(Exit Knemon, into his house. Just as he slams the door, Sikon emerges from the shrine. His opening remarks are contemptuously addressed to Getas, who must either be imagined by the audience as an unseen auditor inside the shrine, or have come on stage with Sikon to be a silent spectator, standing in the background, of what ensues. Getas' visible presence would certainly add piquancy to the following scene.)

SIKON

Be damned to you! He told
You off? Perhaps you asked with the finesse
Of a pig! Some folk don't know how to do a thing
Like that. There's a technique to it that I've 490
Discovered. I help millions in the town,
Pestering their neighbours, borrowing pans from all
Of them. A borrower must use soft soap.
Suppose an older man answers the door. [I call]
[Him] 'Father' straight away, or 'Dad'. If it's 495
A hag, then 'Mother'. If [a] middle-aged
[Woman], I call her 'Madam'.¹ If a [youngish (?)]
slave,
'Good chap'.

(Here Sikon either turns to address Getas directly, if Getas is on stage with him, or indicates by a wave in the direction of the cave that he has Getas in mind, if Getas is imagined to be still in the shrine.)

You people, though—[be (?)] hanged! O what

MENANDER

ὦ τῆς ἀμαθίας· “ παιδίον, παῖ ”· [φλήναφος.
ἐγώ, “ πρόελθε, πατρίδιον, σὲ β[ούλομαι.”

ΚΝΗΜΩΝ

500 πάλιν αὖ σύ;

ΣΙΚΩΝ

π[αῖ, τί το]ῦτ’;

ΚΝΗΜΩΝ

ἐρεθίζεις μ’ ὥσπερ εἰ
ἐπίτηδες. οὐκ [εἶρη]κά σοι πρὸς τὴν θύραν
μὴ προσιέναι; [τὸ]ν ἱμάντα δὲ, γραῦ.

ΣΙΚΩΝ

ἀλλ’ ἄφες. μηδαμῶς,

ΚΝΗΜΩΝ

ἄφε[ς;]

ΣΙΚΩΝ

βέλτιστε, ναὶ πρὸς τῶν θεῶν.

ΚΝΗΜΩΝ

ἦκε πάλιν.

499 Suppl. Barrett. 500 Suppl. Handley. 503 τῶν om. B,
suppl. ed. pr.

DYSKOLOS

Stupidity! [Claptrap like (?)] 'Boy! Slave!' *My approach*

Is 'Come on, dad, [I want (?)] you!'

(As he speaks the last sentence, Sikon suits his action to the words and knocks on Knemon's door. Knemon comes out angrily.)

KNEMON

You again? 500

SIKON *(taken aback by Knemon's fierceness)*

[Oh, what's (?)] this?

KNEMON

Looks as if you're nettling me
On purpose! Didn't I [tell] you not to come
To my door? Woman, pass [the] strap!

(As Knemon speaks this command, addressed to Simiche inside his house, he seizes Sikon; then he takes the strap and belabours the cook with it.)

SIKON

No! Let me go!

KNEMON

Let go?

SIKON

Yes, by the gods! Good chap!

(Sikon breaks free of Knemon's grasp.)

KNEMON

Come back!

MENANDER

ΣΙΚΩΝ

ὁ Ποσειδῶν σε—

ΚΝΗΜΩΝ

καὶ λαλεῖς ἔτι;

ΣΙΚΩΝ

505 χυτρόγαυλο[ν] αἰτησόμενος ἦλθον.

ΚΝΗΜΩΝ

(KT fr. 671?)

οὐκ ἔχω
οὔτε χυτρό[γ]αῦλον οὔτε πέλεκυν οὔθ' ἄλλας
οὔτ' ὄξος οὔτ' ἄλλ' οὐδέν, ἀλλ' εἴρηχ' ἀπλῶς
μὴ προσι[έ]ναι μοι πᾶσι τοῖς ἐν τῷ τόπῳ.

ΣΙΚΩΝ

ἐμοὶ μὲν οὐκ εἴρηκας.

ΚΝΗΜΩΝ

ἀλλὰ νῦν λέγω.

ΣΙΚΩΝ

510 νή, σὺν κακῷ γ'. οὐδ' ὀπόθεν ἂν τις, εἰπέ μοι,
ἐλθὼν λάβοι φράσαις ἂν;

505 αἰτουμενος B. 507 So B: Choeroboscus in Theodosius, *Can.* 1. 259. 16 Hilgard, however, appears to cite this line with οὔτ' ὄξος οὔτ' ὀρίγανον, but he may be confusing this passage with one in another play of Menander, or even be referring to a similar passage in a different play. 510 Corr. several: ουθ' B apparently altered to ουκ.

DYSKOLOS

SIKON

Poseidon send you . . .

KNEMON (*interrupting Sikon's imprecation*)

Babbling still?

SIKON

I came to ask 505

You for a skillet.¹

KNEMON

I don't have a skillet, or
Cleaver, or salt, or vinegar, or anything
Else. I've told all the neighbourhood to keep
Away from me—just that!

SIKON

You've not told me!

KNEMON

Well, I'm

Telling you now!

SIKON (*feeling his sore shoulders*)

Yes, worse luck! Tell me, couldn't you just 510
Say where a man could go and get one from?

¹ The cook carefully avoids repeating Getas' unfortunate word 'stew-pot' (λεβήτιον). The substituted word χυτρό-γανλος, a deep earthenware pot of bucket shape, may have been intended to sound a little over-technical. The translation 'skillet' attempts to convey something of this; it must of course be taken in its more traditional sense of 'cooking-pot'.

MENANDER

ΚΝΗΜΩΝ

οὐκ ἐγὼ ἔλεγον;

ἔτι μοι λαλήσεις;

ΣΙΚΩΝ

χαῖρε πόλλ'.

ΚΝΗΜΩΝ

οὐ βούλομαι

χαίρειν παρ' ὑμῶν οὐδενός.

ΣΙΚΩΝ

μὴ χαῖρε δῆ.

ΚΝΗΜΩΝ

ὦ τῶν ἀνηκέστων κακῶν.

ΣΙΚΩΝ

καλῶς γέ με

- 515 βεβωλοκόπηκεν. οἶόν ἐστ' ἐπιδεξίως
αἰτεῖν· διαφέρει, νῆ Δί'. ἐφ' ἑτέραν θύραν
ἔλθῃ τις; ἀλλ' εἰ σφαιρομαχοῦς' ἐν τῷ τόπῳ
οὕτως ἐτοίμως, χαλεπόν. ἄρά γ' ἐστὶ μοι
κράτιστον ὁπτῶν τὰ κρέα πάντα; φαίνεται.
520 ἔστιν δέ μοι λοπάς τις. ἐρρῶσθαι λέγω
Φυλασίους. τοῖς οὔσι τούτοις χρήσομαι.

514-15 καλῶς με βεβωλοκόπηκεν is cited by Aelius Dionysius (in Aldus Manutius, *Horti Adonidis* p. 234a) without any source being named. 516 Corr. several: *εφαίτεραν* B. 517 ^{το} *εντοπω* B. 520 *μοικαιλοπας* B. 521 *φυλασιτοισουσι* B.

¹ The λοπάς, a shallow earthenware casserole, is illustrated in B. A. Sparkes and L. Talcott, *Pots and Pans of Classical Athens*, Princeton, 1958, fig. 44.

DYSKOLOS

KNEMON (*threatening Sikon again*)

Did I not tell you? Will you go on babbling
Away at me?

SIKON (*backing away*)

Good-bye!

KNEMON

I won't be 'good-bye'd' by
Any of you!

SIKON

Bad-bye, then!

KNEMON

Oh, what desperate
Afflictions!

(*Exit Knemon into his house, leaving Sikon alone on stage.*)

SIKON

Yes, he's ploughed me nicely! The 515
Importance of the shrewd appeal—by Zeus, how that
Does matter!

(*Sikon now changes from his rueful, self-mocking mood
to one of positive thinking.*)

—Must one try another door? Though if
They're so quick with their boxing lessons here,
I foresee snags!—Will it be best to roast
All this meat? That's the answer! I've a casserole.¹ 520
Farewell to Phyle! I'll use what I've got.

(*Exit Sikon, into the shrinc. As he disappears, Sostratos
limps stiffly onto the stage from the left.*)

MENANDER

ΣΩΣΤΡΑΤΟΣ

- οὔστις ἀπορεῖ κακῶν, ἐπὶ Φυλὴν ἐλθέτω
 κυνηγετῶν. ὦ τρισκακοδαίμων, ὡς ἔχω
 ὀσφῦν, μετάφρενον, τὸν τράχηλον, ἐνὶ λόγῳ
 525 ὄλον τὸ σῶμ'. εὐθύς γὰρ ἐμπεσὼν πολὺς
 νεανίας ἐγὼ τις, ἐξαίρων ἄνω
 σφόδρα τὴν δίκηλλαν, ὡς ἂν ἐργάτης, βαθὺ
 ἔπαιον. ἐπεκεῖμην φιλοπόνως, οὐ πολὺν
 χρόνον. εἶτα καὶ μετεστρεφόμην τι, πηνίκα
 530 ὁ γέρων πρόσεισι τὴν κόρην ἄγων ἅμα
 σκοπούμενος. καὶ νῆ Δί', ἐλαβόμην τότε
 τῆς ὀσφύς, λάθρα τὸ πρῶτον· ὡς μακρὸν
 ἦν παντελῶς δὲ τοῦτο, λорδοῦν ἤρχόμην,
 ἀπεξυλούμην ἀτρέμα δ'. οὐδεὶς ἤρχετο.
 535 ὁ δ' ἥλιος κατέκα', ἑώρα τ' ἐμβλέπων
 ὁ Γοργίας ὥσπερ τὰ κηλώνειά με
 μόλις ἀνακύπτοντ', εἶθ' ὅλῳ τῷ σώματι
 πάλιν κατακύπτοντ'. "οὐ δοκεῖ μοι νῦν," ἔφη,
 "ἥξειν ἐκεῖνος, μειράκιον." "τί οὖν," ἐγὼ
 540 εὐθύς, "ποῶμεν; αὔριον τηρήσομεν
 α[ὕ]τόν, τὸ δὲ νῦν ἐῶμεν;" ὁ τε Δᾶος παρῆν
 ἐπὶ τὴν σκαπάνην διάδοχος. ἡ πρώτη μὲν οὖν
 ἔφοδος τοιαύτη γέγονεν· ἦκω δ' ἐνθάδε,
 διὰ τί μὲν οὐκ ἔχω λέγειν, μὰ τοὺς θεοὺς,
 545 ἔλκει δέ μ' αὐτόματον τὸ πρᾶγμ' εἰς τὸν τόπον.

523 κυνηγετῶν Quincey: κυνηγετησων B. τρισκακοδαίμων, ὡς several: τρισκακοδαίμονως B. 528 ἔπαιον Sandbach: εἶπαι πλειον B. 531 Corr. Handley: ποτε B. 536 κηλωναιε B. 541 εασομεν B. 542 Suppl. Lloyd-Jones. 543 Suppl. several. 545 Suppl. Barrett, London seminar.

DYSKOLOS

SOSTRATOS

If anybody's short of troubles, let
Him come to Phyle for the hunting. Oh,
The pain! It crucifies my loins, back, neck—
In short, my whole body! You see, I tore 525
Hard into it straight off, the young fanatic!
Swinging the mattock heftily up, like
A labourer, I'd smash in deep. I kept
On strenuously—not too long. Then I'd turn round
A bit, and look to see when the old man 530
Would turn up with the girl. That's when, by Zeus,
I felt my back. First, furtively. But as
It went on, hours and hours, I started to
Go bow-backed. I was quietly stiffening up.
But no-one came. The sun was frizzling me. 535
And Gorgias would look and see me going up
Just like a see-saw,¹ slightly up, then down
Again with all my strength. 'Young man,' he said,
I don't think he'll come now.' 'What shall we do
Then?' I replied at once; 'look out for him 540
Tomorrow, and call it a day now?' Daos
Arrived to take the digging over. So that's how
The first assault has ended. And I'm here. Why? I
Can't tell you, by the gods, but of its own
Accord the venture draws me to this spot. 545

(The door of the shrine bursts open, emitting a cloud of smoke. Through it Getas enters, shouting back at Sikon, who remains inside unseen.)

¹ Literally in the Greek, the counterpoised beams which were sometimes used as the mechanism for drawing water up from the shallower wells.

MENANDER

ΓΕΤΑΣ

τί τὸ κ]ακόν; οἷει χεῖρας ἐξήκοντά με,
 ἄνθρ]ωπ', ἔχειν; τοὺς ἄνθρακὰς σοι ζωπυρῶ.
 δέχο]μαι, φέρω, πλύνω, κατατέμνω σπλάγχν' ἅμα.
 μάττω· περιφέρω τὰ κ[εράμια, νή το]υτονί,
 550 ὑπὸ τοῦ καπνοῦ τυφλὸς [γεγονώ]ς. τούτοις ὄνος
 ἄγειν δοκῶ μοι τὴν ἑορτή[ν.]

ΣΩΣΤΡΑΤΟΣ

[π]αῖ Γέτα.

ΓΕΤΑΣ

ἐμὲ τίς;

ΣΩΣΤΡΑΤΟΣ

ἐγώ.

ΓΕΤΑΣ

σὺ δ' εἰ τίς;

ΣΩΣΤΡΑΤΟΣ

οὐχ [ὄρᾱ]ς;

ΓΕΤΑΣ

ὄρῳ·

τρόφιμος.

546, 547 Suppl. several. ἀνθρακασοι B. 548-550 Supplementation and correction are highly uncertain, and the text printed is *exempli gratia*. 548 δέχο]μαι suppl. Kraus. φέρω, πλύνω Barber, Kraus: πολυνωφέρω B. 549 Suppl. Arnott (νή also Kraus). 550 ὄνος several: ὅλος B. 552 σὺδετις B.

DYSKOLOS

GETAS

[What] *now*, damn you? [Man], do you think that I've
Got sixty hands? I've made the charcoal glow for you.
I [take (?)], fetch, wash, cut offal up, all in
One breath. I make cakes, shift the [pots, by Pan (?)]
Here,¹ and [get] blinded by the smoke. I'm just 550
The donkey at the feast,² as far as *they're*
Concerned!

SOSTRATOS

Getas, boy!

GETAS (*his eyes still smarting from the smoke*)

Who wants me?

SOSTRATOS

I do.

GETAS (*still not recognising Sostratos*)

Who're you?

SOSTRATOS

Can't you [see]?

GETAS

Yes, it's master.

¹ If this supplement is right (and it is highly speculative), Getas' oath would be accompanied by a gesture in the direction of the statue of Pan, which stood at the entrance to his shrine (see the note on line 12).

² Apparently an adaptation of the proverb *ὄνος ἄγω μυστήρια*, 'I'm the donkey celebrating the Mysteries' (cf. Aristophanes, *Frogs* 159). The donkey's role in the celebration of such festivals consisted in carrying the sacred utensils, while the human participants enjoyed themselves.

MENANDER

ΣΩΣΤΡΑΤΟΣ

τί ποιεῖτ' ἐνθάδ', [εἰ]πέ μοι;

ΓΕΤΑΣ

τί γάρ;

τεθύκαμεν ἄρτι καὶ παρασκευάζομεν
555 ἄριστον ὑμῖν.

ΣΩΣΤΡΑΤΟΣ

ἐνθάδ' ἡ μήτηρ;

ΓΕΤΑΣ

πάλαι.

ΣΩΣΤΡΑΤΟΣ

ὁ πατήρ δέ;

ΓΕΤΑΣ

προσδοκῶμεν. ἀ[λ]λὰ πάραγε σύ.

ΣΩΣΤΡΑΤΟΣ

μικρὸν διαδραμὼν γ'. ἐνθαδὶ τρ[ό]πον τινὰ
γέγον' οὐκ ἄκαιρος ἡ θυσία· παραλήψομαι
τὸ μειράκιον τουτὶ γάρ, ἐλθὼν ὡς ἔχω,
560 καὶ τὸν θεράποντ' αὐτοῦ· κεκοινωνηκότες
ἱερῶν γὰρ εἰς τὰ λοιπὰ χρησιμώτεροι
ἡμῖν ἔσονται σύμμαχοι πρὸς τὸν γάμον.

ΓΕΤΑΣ

τί φῆς; ἐπ' ἄριστόν τινας παραλαμβάνειν
μέλλεις πορευθεῖς; ἔνεκ' ἐμοῦ τρισχίλιοι

557 γ' om. B, suppl. several. 558 ἠθυσίαν B. 559 Corr.
Sandbach: παρελθων B. 561 χρησιμωτεραι B.

DYSKOLOS

SOSTRATOS

Tell me, what

Are *you* doing here?

GETAS

Why, we've just finished with

The sacrifice, we're getting lunch prepared.

555

SOSTRATOS

Is mother here?

GETAS

A long while.

SOSTRATOS

Father?

GETAS

We're

Expecting him. But come on in.

SOSTRATOS

Yes, after I've

Run a small errand. In one way, the sacrifice

Here's been quite timely. I'll go just as I

Am and invite this young man here and his

Servant. If they share in the offerings, they'll

Be better champions of our wedding plan

In future!

560

GETAS

What do you say? You intend

To go and invite guests to lunch? Well, I

MENANDER

565 γένοισθ'. ἐγὼ μὲν γὰρ πάλαι τοῦτ' οἶδ', ὅτι
οὐ γεύσομ' οὐδενός· πόθεν γάρ; συνάγετε
πάντας. καλὸν γὰρ τεθύκαθ' ἱερεῖον, πάνυ
ἄξιον ἰδεῖν. ἀλλὰ τὰ γύναια ταῦτά μοι—
ἔχει γὰρ ἀστεύως—μεταδοίη γ' ἄν τις;
570 οὐδ' ἄν, μὰ τὴν Δήμητρ', ἁλὸς πικροῦ.

ΣΩΣΤΡΑΤΟΣ

καλῶς

ἔσται, Γέτα, τὸ τήμερον· μαντεύσομαι
τοῦτ' αὐτός, ὦ Πάν—ἀλλὰ μὴν προσεύχομαι
ἀεὶ παριῶν σοι—καὶ φιλανθρωπεύσομαι.

ΣΙΜΙΧΗ

ὦ δυστυχής· ὦ δυστυχής· ὦ δυστυχής.

ΓΕΤΑΣ

575 ἄπαγ' εἰς τὸ βάραθρον· τοῦ γέροντός τις γυνὴ
προελήλυθεν.

ΣΙΜΙΧΗ

τί πείσομαι; τὸν γὰρ κάδον
ἐκ τοῦ φρέατος βουλομένη τοῦ δεσπότου,
εἴ πως δυναίμην, ἐξελεῖν αὐτὴ λάθρα,
ἀνῆψα τὴν δίκηλλαν ἀσθενεῖ τινι

568 ἰδεῖν. ἀλλὰ τὰ γύναια several: ιδεῖντιν' ἀλλαγυναια B. 577
Corr. several: βουλομενου B. 579 ἐνηψα B.

¹ See note on line 12.

DYSKOLOS

Don't care if there's three thousand of you! There's 565
One thing I've known a long time—I shan't taste
A thing; how could I? Round up all the guests!
You've had a *fine* sheep killed, a *real* joy to the eyes!
These females, though—they're charming, but would
they
Give *me* a taste of something? By Demeter, not 570
Even a grain of kitchen salt!

SOSTRATOS

Getas, today
It'll be all right, I'll forecast that myself, O Pan!
—I always pray to you as I go past¹—and I'll
Be generous!

(With these consoling remarks to the grumbling Getas, Sostratos goes off left, in search of Gorgias and Daos. Suddenly Knemon's door opens, and out comes Simiche, Knemon's old female slave, in a state of tragic misery.)

SIMICHE (*not noticing Getas' presence*)

O tragedy! O tragedy!

O tragedy!

GETAS (*aside*)

To hell with her! Look who's 575
Come out—the old man's woman.

SIMICHE

What will happen

To me? I hoped to fish the bucket up
Out of the well myself, if possible,
Without my master knowing, so I tied

MENANDER

580 καλωδίῳ σαπρῶ, διερράγη τέ μοι
τοῦτ' εὐθύς—

ΓΕΤΑΣ

ὀρθῶς.

ΣΙΜΙΧΗ

—ἐνσέσεικά θ' ἀθλία
καὶ τὴν δίκηλλαν εἰς τὸ φρέαρ μετὰ τοῦ κάδου.

ΓΕΤΑΣ

ῥῦψαι τὸ λοιπόν σοι σεαυτὴν ἔστ' ἔτι.

ΣΙΜΙΧΗ

ὁ δ' ἀπὸ τύχης κόπρον τιν' ἔνδον κειμένην
585 μέλλων μεταφέρειν, περιτρέχων ταύτην πάλαι
ζητεῖ βοᾷ τε—καὶ ψοφεῖ γε τὴν θύραν.

ΓΕΤΑΣ

φεῦγ', ὦ πονηρά, φεῦγ'· ἀποκτενεῖ σε, γραῦ·
μᾶλλον δ' ἀμύνου.

ΚΝΗΜΩΝ

ποῦ 'στιν ἡ τοιχωρύχος;

ΣΙΜΙΧΗ

ἄκουσα, δέσποτ', ἐνέβαλον.

581 Getas' interruption indicated by ed. pr. (B has no paragraphus under line 581, certainly no dicolon after *ορθως*, probably no dicolon before it). 581 θ' ἀθλία Jacques: τ' αθλια B. 584 ὁ δ' several: οἱδ' B. 585 μέλλοντων B.

DYSKOLOS

The mattock to a flimsy, rotten bit
Of rope, and it snapped on me right away . . .

580

GETAS

Good!

SIMICHE (*deaf to all interruptions*)

. . . and,

Oh dear, I've dropped the mattock in the well
Now, with the bucket! . . .

GETAS

Still one thing to do—

Jump in yourself!

SIMICHE

. . . and master wants to shift some dung

That's lying in the yard, as luck would have it, and 585
For ages he's been searching for it, bawling and
Rushing around, and . . . he's rattling the latch!

(*Simiche cowers in terror as the door of Knemon's house
opens, and Knemon rushes out in a rage.*)

GETAS

Poor thing,

Run, run! He'll murder you, old woman! No,
stand up
To him!

KNEMON

Where is the culprit?

SIMICHE

Master, I

Didn't mean to drop it in!

MENANDER

ΚΝΗΜΩΝ

βάδιζε δὴ

590 εἶσω.

ΣΙΜΙΧΗ

τί ποιεῖν δ', εἰπέ μοι, μέλλεις;

ΚΝΗΜΩΝ

ἐγώ;

δήσας καθιμήσω σε.

ΣΙΜΙΧΗ

μὴ δῆτ', ὦ τάλαν.

ΓΕΤΑΣ

ταῦτῳ γε τούτῳ σχοινίῳ, νῆ τοὺς θεοὺς·
κράτιστον, εἴπερ ἐστὶ παντελῶς σαπρόν.

ΣΙΜΙΧΗ

τὸν Δᾶον ἐκ τῶν γειτόνων ἐγὼ [καλ]ῶ.

ΚΝΗΜΩΝ

595 Δᾶον καλεῖς, ἀνόσι', ἀννηρηκυῖά [με;
οὗ σοι λέγω; θᾶπτον βάδιζ' εἶσω. [τάλας

592-93 These lines are given to Getas by Webster (in B there is no paragraphus under 592, no dicolon visible after *ταλαν* in 591), but other assignments are possible. 595 *αννηρικυια* B. *με* suppl. several.

¹ The text hereabouts (lines 595 to 599) is both defective and corrupt, and certain restoration is impossible. Nevertheless, a change of tone is clearly discernible in the remainder of Knemon's speech and in the words of Getas that immediately follow Knemon's exit here. Knemon appears suddenly to realise (in vivid contrast to what he has said earlier: cf. 169 f.)

DYSKOLOS

KNEMON (*with a gesture to the door*)

Get in!

SIMICHE

Tell me, what are 590

You going to do?

KNEMON

Me? I'll let *you* down on the rope!

SIMICHE

No, no! Oh dear!

GETAS

Yes—best use, by the gods,
That same rope, if it's *really* rotten through
And through!

SIMICHE (*making for Gorgias' door*)

I'll [shout for] Daos, from next door.

KNEMON (*going after her*)

You'll shout for Daos, will you? You've ruined me, 595
You heathcn! Can't I tell you? Get inside,
Quickly!

(*Exit Simiche into Knemon's house. There is a slight pause before Knemon continues his speech.*¹)

the difficulties of isolation, and with this realisation his character reveals for the first time a sympathetic facet. Getas' speech (603 ff.) underpins this sympathy. Menander is laying the foundations for Knemon's appearance in the fourth act.

MENANDER

ἐγώ, τάλας τῆς νῦν ἐρημίας, [τάλας
ὥς οὐδὲ εἰς. καταβήσομ' εἰς τὸ φρέαρ· τί γὰρ
ἔτ' ἐστὶν ἄλλ';

ΓΕΤΑΣ

ἡμεῖς ποριοῦ[μεν ἀρπάγην
600 καὶ σχοινίον.

ΚΝΗΜΩΝ

κακὸν κάκ[ιστά σ' οἱ θεοὶ
ἅπαντες ἀπολέσειαν εἴ τι μ[οι λαλεῖς.

ΓΕΤΑΣ

καὶ μάλα δικ[αίως. εἰς]πεπήδηκεν πάλιν.
ὦ τρισκακοδα[ίμων οὗ]τος· οἶον ζῆ βίον.
τουτ' ἐστὶν εἰλικρ[ινῆς] γεωργὸς Ἀττικὸς.
605 πέτραις μαχόμε[ν]ος θύμα φερούσαις καὶ σφάκον
ὀδύνας ἐπισπᾶ[τ', ο]ὐδὲν ἀγαθὸν λαμβάνων.
ἀλλ' ὁ τρόφιμος [γ]ὰρ οὐτοσὶ προσέρχεται
ἄγων μεθ' α[ὕ]του τοὺς ἐπικλήτους. ἐργάται
ἐκ τοῦ τόπου τ[ιν]ές εἰσιν· ὦ τῆς ἀτοπίας.

596-99 Supplementation of B's gaps is uncertain; the text printed is *exempli gratia*. 596-97 Suppl. Winnington-Ingram. 597 τῆς νῦν ἐρημίας Shipp: τησερημαστησενν[B. 598 Suppl. Handley. 599 ἔτ' Handley: εἰτ' B. ποριοῦ[μεν ἀρπάγην suppl. several. 600 Suppl. Gallavotti, Page. 601 Suppl. Fraenkel. 602 δικ[αίως suppl. ed. pr., εἰς]πεπήδηκεν several. 604 Suppl. J. Martin (εἰλικρ[ινῶς] ed. pr.). 605 σκαφο - (where - is a sign for ν) B. 606 ἐπισπᾶ[τ'] several: ἐπιστᾶ[B.

DYSKOLOS

This isolation makes me [ache],
Yes! ache—[ache (?)] more than anybody. I'll go
down
[The well. What (?)] else can one do?

GETAS (*addressing Knemon directly*)

We'll provide

[A grapple (?)] and a rope.

KNEMON

May all [the gods] 600

Damn, smash and blast [you] to perdition, if [you say]
A [word to me]!

(As Getas begins his next speech, Knemon goes off into his house, slamming the door and leaving Getas alone on the stage.)

GETAS

And I'll deserve it! He's

Off [in] again. O poor, poor devil, what
A life he leads! There goes a perfect specimen
Of Attic farmer. Wages war on rocks that grow 605
Savory and sage,¹ reaps aches and pains, and gets
No profit. But here comes my master, with
His guests in tow. They're just farm-labourers from
The neighbourhood! How extraordinary!

¹ Typical wild plants in the barren, stony soil of the Attic hills.

MENANDER

610 οὗτος τί τούτους δεῦρ' ἄγει νῦν; ἢ πόθεν
γεγονῶς συνήθης;

ΣΩΣΤΡΑΤΟΣ

οὐκ ἂν ἐπιτρέψαιμί σοι
ἄλλως ποῆσαι.

ΓΟΡΓΙΑΣ

πάντ' ἔχομεν.

ΣΩΣΤΡΑΤΟΣ

ὦ Ἡράκλεις,
τουτὶ δ' ἀπαρνέεται τις ἀνθρώπων ὅλως,
ἐλθεῖν ἐπ' ἄριστον συνήθους τεθυκότος;
615 εἰμὶ γάρ, ἀκριβῶς ἴσθι, σοὶ πάλαι φίλος,
πρὶν ἰδεῖν. λαβὼν ταῦτ' εἰσένεγκε, Δᾶε, σύ,
εἴθ' ἦκε.

610 *αγειννν* B. 611 *γονως* B. 612 *παντ' ἔχομεν* assigned to Gorgias by Webster (in B there is no paragraphus under 612, no dicola before or after the phrase). 616 Corr. Gallavotti (who prefers, however, *τάδ' το ταῦτ'*): *ταυταδ' εἰσενεγκεδεσθ* B.

¹ Behind the ebullient exaggeration lies a grain of truth. To the contemporary Athenian, a marriage tie could involve friendly relations with any member of the bride's family, and

DYSKOLOS

Why's he now bringing *them* here? How's he got 610
To know *them*?

(As Getas concludes his speech, Sostratos enters with Gorgias and Daos from the left. Sostratos and Gorgias are in mid-conversation. Getas now either steps into the doorway of the shrine in order to eavesdrop on the following conversation, or perhaps more plausibly makes his exit into the shrine.)

SOSTRATOS

I'd not dream of letting you

Refuse!

GORGIAS

Thank you, but we can't.

SOSTRATOS

Heracles!

Who in the world declines an invitation
Point blank, to come to lunch after his friend
Has had a sacrifice? I've been your friend— 615
That's definite—a long time, since before I met
You.¹ Here, take these in, Daos, then come yourself.

(Sostratos takes Gorgias' farming implements from him and hands them over to Daos, who makes for Gorgias' house with them. Gorgias stops Daos, and addresses him.)

Sostratos had at least fallen in love with Gorgias' half-sister
some time before meeting him!

MENANDER

ΓΟΡΓΙΑΣ

μηδαμῶς μόνην τὴν μητέρα
οἴκοι καταλείπων· ἀλλ' ἐκείνης ἐπιμελοῦ
ὦν ἂν δέηται· ταχὺ δὲ καὶ γὰρ παρέσομαι.

XO P OY

ΜΕΡΟΣ Δ'

ΣΙΜΙΧΗ

620 τίς ἂν βοηθήσειεν; ὦ τάλαιν' ἐγώ.
τίς ἂν βοηθήσειεν;

ΣΙΚΩΝ

ἑάσαθ' ἡμᾶς, πρὸς θεῶν καὶ δαιμόνων,
σπονδὰς ποῆσαι. λοιδορεῖσθε, τύπτετε·
οἰμώζετ'. ὦ τῆς οἰκίας τῆς ἐκτόπου.

ΣΙΜΙΧΗ

625 ὁ δεσπότης ἐν τῷ φρέατι.

ΣΙΚΩΝ

πῶς;

¹ Menander marks carefully the successive stages of the ceremony at the shrine. The sacrifice is now long past, and the lunch itself just completed. At this point libations are

DYSKOLOS

GORGIAS

Leave mother by herself at home? Never! See to
Whatever she needs. I'll be back soon, too.

(Daos now goes off into Gorgias' house with the implements, while Sostratos leads Gorgias into the shrine. When the stage is empty, the chorus enter to give their entr'acte performance.)

ACT IV

(After the chorus' departure, Simiche dashes out from Knemon's house in a tragic state of distress.)

SIMICHE

Who'll come and bring assistance? Oh dear me! 620
Who'll come and bring assistance?

(Sikon comes angrily out of the shrine.)

SIKON

O Lord Heracles!

By all the gods and spirits, do let us get on
With our libations¹! You insult and clout us, you—
May go to hell! What an incredible
House!

SIMICHE

Master's in the well!

SIKON

How did that happen? 625

offered to the gods as a prelude to the drinking which concludes
the party.

MENANDER

ΣΙΜΙΧΗ

ἵνα τὴν δίκηλλαν ἐξέλοι καὶ τὸν κάδον ὅπως;
κατέβαινε, κᾶτ' ὤλισθ' ἄνωθεν, ὥστε καὶ
πέπτωκεν.

ΣΙΚΩΝ

οὐ γὰρ ὁ χαλεπὸς γέρων σφόδρα;

ΣΙΜΙΧΗ

οὗτος.

ΣΙΚΩΝ

καλά γ' ἐπόησε, νῆ τὸν Οὐρανόν.
630 ὦ φιλτάτη γραῦ, νῦν σὸν ἔργον ἐστί.

ΣΙΜΙΧΗ

πῶς;

ΣΙΚΩΝ

ὄλμον τιν' ἢ λίθον τιν' ἢ τοιοῦτό τι
ἄνωθεν ἔνσεισον λαβοῦσα.

ΣΙΜΙΧΗ

φίλτατε,
κατάβα.

627 κατωλισθ' B. 628 σφοδραῖ B. 629-33 οὗτος in line 629 is assigned to Simiche by Kassel, Thierfelder (in B no paragraphus under the line, no dicola before or after the word); and the change of speaker after κατάβα in line 633 is indicated by ed. pr. (in B no paragraphus under the line, no dicola after the word); the intrusive ι at the end of σφοδραῖ, καταβαῖ, however,

DYSKOLOS

SIMICHE

How? He was going down to fish the mattock
Out and the bucket, then he slipped while at
The top, and so he's fallen in.

SIKON

Not that

Crabby old terror?

SIMICHE

Yes.

SIKON

By Heaven, he's done
Himself justice! And now it's up to you,
My dear old girl!

630

SIMICHE

How?

SIKON

Take a mortar or a rock,
Or something of the sort, and drop it on
Him from above!

SIMICHE

Dear fellow, do go down!

may possibly mistranscribe a blotched : in the model copied.
633 *καταβαί* B.

MENANDER

ΣΙΚΩΝ

Πόσειδον, ἵνα τὸ τοῦ λόγου πάθω,
ἐν τῷ φρέατι κυνὶ μάχωμαι; μηδαμῶς.

ΣΙΜΙΧΗ

635 ὦ Γοργία, ποῦ γῆς ποτ' εἶ;

ΓΟΡΓΙΑΣ

τί ἐστι, Σιμίχη;
ποῦ γῆς ἐγώ;

ΣΙΜΙΧΗ

τί γάρ; πάλιν λέγω.
ὁ δεσπότης ἐν τῷ φρέατι.

ΓΟΡΓΙΑΣ

Σώστρατε,
ἔξελθε δεῦρ'.

ΣΙΜΙΧΗ

ἡγοῦ, βάδιζ' εἴσω ταχύ.

635 *πOUTIcIcOΠOTeI*: *πOUTOΠ'εIμIγHcIcEγW* B. 636 Here and elsewhere (926, 931, cast list, character indications in B's margins) B spells the name *σιμικη*: corr. Marzullo, Schmid.

¹ Sikon's proverb is taken from the old fable (a version of which is preserved in the Aesopic collection, no. 122 Hausrath) about the gardener and the dog. When the gardener went down a well to rescue his dog, the dog bit him because he thought his master had come to drown him.

DYSKOLOS

SIKON

Poseidon! Like the victim in the fable, fight
The dog inside the well¹? Never!

*(Simiche now turns to bang loudly on Gorgias' door,
shouting for him at the same time.)*

SIMICHE

Where are 635

You, Gorgias?

*(Gorgias, hearing the clamour, dashes out from the
shrine.)*

GORGias

Where *am* I? What's this, Simiche?

SIMICHE

You ask? Again I tell you, master's in the well!

GORGias *(shouting into the entrance of the shrine)*
Come out here, Sostratos!

SIMICHE *(to Gorgias, as Sostratos comes out of the
shrine)*

You lead—go in,

Hurry!

*(Simiche and Sostratos follow Gorgias into Knemon's
house, leaving Sikon alone on the stage. He has been an
amused spectator of all this bustling.)*

MENANDER

ΣΙΚΩΝ

- εἰσὶν θεοί, μὰ τὸν Διόνυσον. οὐ δίδως
 640 λεβήτιον θύουσιν, ἱερόσυλε σύ,
 ἀλλὰ φθονεῖς; ἔκπιθι τὸ φρέαρ ἐμπεσών,
 ἵνα μηδ' ὕδατος ἔχῃς μεταδοῦναι μηδενί.
 νυ]νὶ μὲν αἱ Νύμφαι τετιμωρημέναι
 (KT fr. 118) εἶσ'] αὐτὸν ὑπὲρ ἐμοῦ δικαίως. οὐδὲ εἰς
 645 μάγειρον ἀδικήσας ἀθῶως διέφυγεν.
 ἱεροπρεπῆς πῶς ἐστὶν ἡμῶν ἡ τέχνη.
 ἀλλ' εἰ]ς τραπεζοποιὸν ὃ τι βούλει πόει.
 τί δ'; ἀ]ρα μὴ τέθνηκεν; πάππαν φίλτατον
 649 καλο]ῦσ' ἀποιμώζει τις· οὐδὲν τοῦτό γε

(Lacuna of perhaps four lines)

- 654 δηλονότι καθ[
 655 οὕτως ἀνιμῃσ[
 τὴν ὄψιν αὐτοῦ γιν[
 οἶεσθ' ἔσεσθαι, πρὸς θεῶν; βεβ[αμ]μένου,
 τρέμοντος; ἀστείαν. ἐγὼ μὲν ἡδέως
 ἴδοιμ' ἄν, ἄνδρες, νῆ τὸν Ἀπόλλω τουτονί.

639 διονυσσίου B. 641 ἐκπεσών B. 645-46]γυ.ρον and]πρεπης B: full text in Athenaeus, 9. 383 f. 645 ἀθῶως msc. of Ath.: αθῶως B. 647 Suppl. Webster. 648 τί δ'; suppl. Bingen, ἀ]ρα ed. pr. 649 Suppl. several. 654 δηλονότι B. 656 τιν[or τη[B. 657 εσεσθε B. βεβ[αμ]μένου suppl. Mss.

¹ See the note on *Aspis* 227.

² See the note on *Aspis* 232.

³ Outside the street door of Greek houses, an altar or emblem (usually in the form of a pointed pillar) was erected to Apollo Agyieus (that is, Apollo viewed in his capacity as god of

DYSKOLOS

SIKON

By Dionysus, the gods *do*
 Exist! So you won't lend a stewing-pot, 640
 You crook,¹ to sacrificers? No—you're greedy!
 Fall in and drink the well dry—you won't have
 A dribble then of water left to share
 With anyone! Today the Nymphs [have] given me
 Revenge on him—and rightly! No-one hurts a *cook*, 645
 And gets away scot-free. Our art's a sacred art,
 I think. [With] *waiters*,² [though], do what you like!
 [Oh, (?)] surely he's not died? A girl is crying,
 She's [call]ing 'Dearest daddy.' That's nothing 649
 [To do with me, however (?)]

(Lines 650 to 653 inclusive, according to the first editor's calculations, have been torn off the top of a folio of the papyrus and so lost, and lines 654 to 656 are badly mutilated. In the gap Sikon continues his monologue. Presumably he hears some off-stage cries which indicate that Knemon has not died but been rescued. He pictures to himself the scene.)

Clearly [.] 654
 That's how [they'll (?)] haul [him] up [.] 655
 And his appearance, [once he's been fished out (?)—
 Can you imagine, by the gods, what it'll
 Be like? A drowned rat, shivering! Lovely! By
 Apollo here,³ I'd love to see that, gentlemen!

(Sikon's 'gentlemen' was addressed to the audience. He now turns to the entrance of the shrine, shouting inside to the women members of the sacrificial party who are imagined to be inside.)

streets and highways). Here Sikon points to a stage equivalent set up outside Knemon's door.

MENANDER

660 ὑμεῖς δ' ὑπὲρ τούτων, γυναῖκες, σπένδετε·
 εὐχεσθε τὸν γέροντα σωθῆναι—κακῶς,
 ἀνάπηρον ὄντα, χωλόν· οὕτω γίνεται
 ἀλυπότατος γὰρ τῷδε γείτων τ[ῷ] θεῷ
 καὶ τοῖς αἰεὶ θύουσιν. ἐπιμελὲς δέ μοι
 665 τοῦτ' ἐστίν, ἂν τις ἄρα μισθώσητ' ἐμέ.

ΣΩΣΤΡΑΤΟΣ

ἄνδρες, μὰ τὴν Δήμητρα, μὰ τὸν Ἀσκληπιόν,
 μὰ τοὺς θεούς, οὐπώποτ' ἐν τῷμῳ βίῳ
 εὐκαιρότερον ἄνθρωπον ἀποπεπνιγμένον
 ἑώρακα—μικροῦ· τῆς γλυκείας διατριβῆς.
 670 ὁ Γοργίας γάρ, ὡς τάχιστ' εἰσήλθομεν,
 εὐθύς κατεπήδησ' εἰς τὸ φρέαρ, ἐγὼ δὲ καὶ
 ἡ παῖς ἄνωθεν οὐδὲν ἐποοῦμεν· τί γὰρ
 ἐμέλλομεν; πλὴν ἡ μὲν αὐτῆς τὰς τρίχας
 ἔτιλλ', ἔκλα', ἔτυπτε τὸ στῆθος σφόδρα·
 675 ἐγὼ δ' ὁ χρυσοῦς, ὡσπερεῖ, νῆ τοὺς θεούς,
 τροφὸς παρεστώς, ἔδεόμην γε μὴ ποεῖν
 (KT fr. 126?) ταῦθ', ἱκέτευον, ἐμβλέπων ἀγάλματι
 οὐ τῷ τυχόντι. τοῦ πεπληγμένου κάτω
 ἔμελε δ' ἔλαττον ἢ τινός μοι, πλὴν αἰεὶ
 680 ἔλκειν ἐκείνον—τοῦτ' ἐνώχλει μοι σφόδρα.
 μικροῦ γε, νῆ Δί', αὐτὸν εἰσαπολώλεκα·
 τὸ σχοινίον γάρ, ἐμβλέπων τῇ παρθένῳ,
 ἀφῆκ' ἴσως τρίς. ἀλλ' ὁ Γοργίας Ἄτλας

661 ευχεσθαι B. 663 Corr. several: ἀλλ'υποτατος B. τ[ῷ] θεῷ
 deciphered and suppl. by several. 664 καιτους B. 668 απο
 πενιγμενον B. 678-79 τοῦ π.κ./ ἔμελε δ' Kraus (ἔμελεν already
 ed. gr.): τοδε π.κ./ ἐμελλον B. 680 ενοχλει B. 683 ισωτρεις B.

DYSKOLOS

And ladies, you must pour libations, to 660
 Help them. Pray that the old man's rescue may
 Be bungled, leaving him disabled and
 A cripple. Then he'll be the quietest of
 Neighbours to Pan here and all sacrificers. It's
 Crucial for *me*, too, if I'm ever hired! 665

*(Exit Sikon, into the shrine. Directly afterwards,
 Sostratos comes on stage from Knemon's house, his face
 beaming.)*

SOSTRATOS

Gentlemen, by Demeter, by Asclepius,
 By all the gods, I've never in my life
 Seen anybody choose a better time
 For *nearly* getting drowned! What paradise 670
 It's been! You see, we'd hardly got inside
 When Gorgias jumped down the well, and up
 Above the girl and I *did nothing*. Well,
 What could we do? True, she was tearing her
 Hair, crying, passionately beating her
 Breast. I stood near her, by the gods, just like 675
 A nanny—precious fool I was! I tried to tell
 Her not to act like that, I asked and asked—
 And gazed on that rare masterpiece. I couldn't
 have
 Cared less about the injured man down there!
 The constant hauling, though—I found that a 680
 Great nuisance. I've almost manslaughtered¹ him,
 By Zeus! You see, through gazing into the
 Girl's eyes, I dropped the rope—about three times!

¹ The Greek verb *εἰσαπολώλεκα*, which 'I've . . . manslaughtered' here translates, may also have been specially coined for the occasion.

MENANDER

ἦν οὐχ ὁ τυχών· ἀντείχε καὶ μόλις ποτὲ
 685 ἀνενήνοχ' αὐτόν. ὥς δ' ἐκεῖνος ἐξέβη,
 δεῦρ' ἐξέληλυθ'. οὐ γὰρ ἐδυνάμην ἔ[τ]ι
 κατέχειν ἑμαυτόν, ἀλλὰ μικροῦ [τὴν κόρην
 ἐφίλουν προσιών· οὕτω σφόδρ' ἐ[μμανῶς ἐγὼ
 ἐρῶ. παρασκευάζομαι δὴ—τὴν θ[ύραν
 690 ψοφοῦσιν. ὦ Ζεῦ Σῶτερ, ἐκτόπου θ[έας.

ΓΟΡΓΙΑΣ

(KT fr. 677) βούλει τι, Κνήμων; εἰπέ μοι.

ΚΝΗΜΩΝ

τί [δεῖ λέγειν;

φαύλως ἔχω.

ΓΟΡΓΙΑΣ

θάρρει.

ΚΝΗΜΩΝ

τεθάρ[ρηκ'· οὐκέτι

ὑμῖν ἐνοχλήσει τὸν ἐπίλοιπον γὰρ χρόνον

694 Κνήμων.

684 ἀντειχηκαμολις B. 685 δ' om. B, suppl. Page. 688
 προσιον B. ἐ[μμανῶς ἐγὼ suppl. Fraenkel. 691 Suppl. Arnott
 (here and in 688 other supplements are possible). 692 τε-
 θάρ[ρηκ' suppl. Barrett, οὐκέτι ed. pr. 693 γὰρ suppl. several,
 χρόνον ed. pr.

¹ In Greek mythology Atlas, son of Iapetus, was the Titan who held the sky up and prevented it from falling onto the earth. He came to be identified with one or more peaks of the Atlas Mountains in North-West Africa.

² If the Greek text here is correctly interpreted and supplemented, Sostratos breaks off in mid-sentence on hearing Knemon's door open.

DYSKOLOS

But Gorgias was no ordinary Atlas,¹ he
Held on, and in the end's managed to bring him up. 685
As *he* emerged, I came out here. I couldn't
Control my feelings any more, I nearly went
Up to [the girl] and kissed her—that's how [madly
(?)] I'm
In love. I'm getting ready now to . . .² Oh, the
[latch]
Is rattling. Saviour Zeus, what a strange [sight]! 690

(During the last two lines of Sostratos' speech, the door of Knemon's house opens, and through it, by means of the 'ekkyklema' or rolling platform used in the ancient theatre to reveal interiors to the audience (cf. Sandbach's note, Commentary ad loc.; P. D. Arnott, Greek Scenic Conventions, 78 ff.), there appears on stage a couch on which the injured Knemon is reclining. Knemon's daughter and Gorgias accompany him. Sostratos meanwhile retires to the rear of the stage.)

GORGIAS

Want anything, Knemon? Tell me.

KNEMON

What [need I say (?)]?

I'm poorly.

GORGIAS

Do cheer up!

KNEMON

[I] *have* cheered up!

[No more] will Knemon trouble you, in [time]
To come.

MENANDER

ΓΟΡΓΙΑΣ

τοιοῦτόν ἐστ' ἐρημία κ[ακόν.
(KT fr. 686a) ὀρᾶς; ἀκαρῆς νῦν παραπόλῳλας ἀρτίως.
τηρούμενον δὴ τηλικούτον τῷ βίῳ
ἤδη καταζῆν δεῖ.

ΚΝΗΜΩΝ

χαλεπῶς μὲν οἶδ' ὅτι
ἔχω· κάλεσον δέ, Γοργία, τὴν μητέρα.

ΓΟΡΓΙΑΣ

ὥς ἐνι μάλιστα. τὰ κακὰ παιδεύειν μόνα
700 ἐπίσταθ' ἡμᾶς, ὥς ἔοικε.

ΚΝΗΜΩΝ

θυγάτριον,
βούλει μ' ἀναστήσαι λαβοῦσα;

ΣΩΣΤΡΑΤΟΣ

μακάριε
702 ἄνθρωπε.

ΚΝΗΜΩΝ

τί παρέστηκας ἐνταῦθ', ἄθλι[ε];

(Lacuna of perhaps five lines, in which one or both of the following citations may originally have occurred.)

695 νυνπαραπόλῳλασα[B: παραπόλῳλας ἀρτίως (with νῦν omitted) mss. of *Etymologica* (*Genuinum*, *Gudianum*, *Magnum*) s.v. ἀκαρῆς. 699–700 ὥς ἐνι—ἔοικε assigned to Gorgias by several (in B there is a paragraphus under line 698, but none under 700 and no dicola after μητέρα in 698 or after ἔοικε in 700).

DYSKOLOS

GORGIAS

This is the [tragedy], you see,
Of isolation. Just now you've escaped
Death by a whisker! At your age you ought
To end your days now under someone's care.

695

KNEMON

I'm not so well, I know, but, Gorgias, call
Your mother.

GORGIAS

With all speed. Only disasters,
It seems, can educate us!

*(Gorgias goes off briefly into his own house in order to
bring his mother, Knemon's former wife, onto the stage.
Knemon meanwhile turns to his daughter.)*

KNEMON

Daughter dear,
Please hold me and help me to stand up.

700

*(As the girl's arm goes round the old man's waist, Sostratos
betrays his presence by an envious comment.)*

SOSTRATOS

Lucky

Fellow!

KNEMON (now on his feet, and addressing Sostratos)

Why are you standing there, you worm?

702

*(Lines 703 to 707 inclusive, according to the first editor's
calculations, have been torn off the top of the other side of
the papyrus folio from lines 650 to 653, and so been lost*

MENANDER

along with them; and lines 708 to 711 are badly mutilated. In the gap Sostratos clearly retired once again into the background, and Gorgias escorted his mother onto the stage; but whether these movements were accompanied by further interventions by Gorgias and Sostratos into the dialogue, or whether Knemon was the sole speaker in the gap, it is no longer possible to say. By 708, however, Knemon has already launched into the great harangue

Two fragments of Δύσκολος, quoted by ancient authors

1 (II p. 51 Körte-Thierfelder, III p. 37 Kock)

Quoted by Julian, *Misopogon* 342a. οὕτω μὲν οὖν ἐγὼ καὶ ἐν Κελτοῖς, κατὰ τὸν τοῦ Μενάνδρου Δύσκολον, αὐτὸς ἐμαυτῷ πόνους προσετίθην. The last four words here may be a paraphrase or an imperfect citation of Menander's own words.

2 (647 KT, 930 K)

Stobaeus, *Eclogae* 4. 53. 5 (σύγκρισις ζωῆς καὶ θανάτου).

ἡδὺ τ' ἀποθνήσκω ὅτῳ ζῆν μὴ πάρεσθ' ὥς βούλεται.

708

]εσοις ἐβουλόμην
Μυρ]ρίνη καὶ Γοργία

Fragment 1 ἐγὼ καὶ M, καὶ om. SBW.

Fragment 2 was attributed to the *Dyskolos* by Handley and Luria. πάρεσθ' Grotius: παρέσται SA.

DYSKOLOS

which continues until line 747; its solemnity is partly indicated by a change of metre from iambic trimeters to trochaic tetrameters, and these tetrameters continue to be used right up to the end of the fourth act. It is just possible that one or two of the remarks made by Knemon in the missing lines have been preserved in fragments 1 and 2 below.)

Two fragments, quoted by ancient authors

1

Quoted (or paraphrased) by Julian in his satire The Beard-Hater, 342a, where he writes: 'So that is how I, even among the Celts, according to Menander's Peevish Fellow, used to impose labours upon myself.' Here the words 'I used to impose labours upon myself' may be a paraphrase or loose reminiscence (the Greek words are not metrical as they stand) of words in the play.

2

Quoted by Stobaeus, Eclogae 4. 53. 5 (the section headed 'Comparison of Life and Death').

He who can't live as he wishes welcomes the approach of death.

In our mss. of Stobaeus, this line has lost its original tag identifying the source of the quotation, but its attribution to the Dyskolos is a plausible conjecture.

(In line 709 Knemon addresses [Myr]rhine and Gorgias, from which it may be inferred that Myrrhine was the name of Gorgias' mother and Knemon's wife. In lines

MENANDER

- 710 ε .[]ον προειλόμην·
οὐχισω .[. . . .] . κ .[.]ν οὐδ' ἂν εἰς δύναιτό με
τοῦτο με[τα]πείσαι τις ὑμῶν, ἀλλὰ συγχωρήσετε.
ἐν δ' ἴσω[s] ἡμартон, ὅστις τῶν ἀπάντων ὥομην
αὐτὸς αὐ[τ]άρκης τις εἶναι καὶ δεήσεσθ' οὐδενός.
- 715 νῦν δ' [ι]δὼν ὀξεῖαν οὖσαν ἄσκοπόν τε τοῦ βίου
τὴν τε[λ]ευτήν, εὖρον οὐκ εὖ τοῦτο γινώσκων τότε.
δεῖ γὰρ [εἶ]ναι καὶ παρεῖναι τὸν ἐπικουρήσοντ' αἰεί.
ἀλλὰ μὰ τὸν Ἡφαιστον—οὕτω σφόδρα διεφθάρμην
ἐγὼ
τοὺς βίους ὁρῶν ἐκάστους τοὺς λογισμούς θ' ὄν
τρόπον
- 720 πρὸς τὸ κερδαίνειν ἔχουσιν—οὐδέν' εὖνουν ὥομην
ἕτερον ἐτέρῳ τῶν ἀπάντων ἂν γενέσθαι· τοῦτο δὴ
ἐμποδὼν ἦν μοι. μόλις δὲ πείραν εἰς δέδωκε νῦν
Γοργίας, ἔργον ποήσας ἀνδρὸς εὐγενεστάτου.
τὸν γὰρ οὐκ ἐὼνθ' ἑαυτὸν προσίεναι πρὸς τὴν θύραν,

711 Either οὐχὶ σω.[or οὐκ ἴσως[? 713 ὅστις Winnington-Ingram: οτι B. ωμην B. 714 δεησεθ' B. 715 [ι]δὼν suppl. several. ασκαπτον B. 716 ευτογινωσκων B. 717 Suppl. and corr. several: [..]ναικαπαρειναι B. 718 σφοδραεφθαρμην B. 719 λογισμουσ'ον B. 724 ἐὼνθ' ἑαυτὸν Fraenkel: εωντ'αυτον B. πρὸς τὴν θύραν Arnott: τηθυραῖ B.

DYSKOLOS

708 and 710 respectively the words I wished and I chose deliberately are decipherable. It seems clear that Knemon began his tetrameter speech by explaining to Myrrhine and Gorgias why he had originally decided upon his misanthropic life of isolation.)

[.] nor could any one of you 711
 Change my views about this—you'll just reconcile
 yourselves to that.
 One mistake, perhaps, I *did* make—I believed that I
 was the
 One man in the world who could be self-contained,
 and wouldn't require
 Help from any man. However, I've seen now that 715
 death can strike
 Suddenly and with no warning, and I've realised that
 my
 Past belief was wrong. You always need someone
 who'll lend a hand,
 Someone on the doorstep. By Hephaestus, I thought
 nobody
 On this earth could show real friendship to another—
 that's how far
 Off the rails I'd gone through studying all the 720
 different ways of life,
 How men in their calculations angle for gain. That
 was my
 Obstacle, but one man has succeeded now in proving
 me
 Quite wrong—Gorgias, by acting with a truly noble
 heart.
 I'm the man who never let him turn his steps towards
 my door,

MENANDER

- 725 οὐ βοηθήσανθ' ἑαυτῷ πώποτ' εἰς οὐδὲν μέρος,
οὐ προσειπόντ', οὐ λαλήσανθ' ἡδέως, σέσωχ' ὅμως.
εἶπ' ἄν ἄλλος, καὶ δικαίως, "οὐκ ἔας με προσιέναι·
οὐ προσέρχομ'. οὐδὲν ἡμῶν γέγονας αὐτὸς χρήσιμος·
οὐδ' ἐγὼ σοι νῦν." τί δ' ἐστί, μειράκιον; ἔάν τ' ἐγὼ
730 ἀποθάνω νῦν—οἶομαι δέ, καὶ κακῶς ἴσως ἔχω—
ἄν τε περισωθῶ, ποσῦμαί σ' ὕόν, ἃ τ' ἔχων τυγχάνω
πάντα σαυτοῦ νόμισον εἶναι. τήνδε σοι παρεγγυῶ·
ἄνδρα δ' αὐτῇ πόρισον. εἰ γὰρ καὶ σφόδρ' ὑγιαί-
νοιμ' ἐγώ,
αὐτὸς οὐ δυνήσομ' εὐρεῖν· οὐ γὰρ ἀρέσει μοί ποτε
735 οὐδὲ εἰς. ἀλλ' ἐμὲ μέν, ἄν ζῶ, ζῆν ἐὰθ' ὥς βούλομαι·
τᾶλλα πρᾶττ' αὐτὸς παραλαβὼν· νοῦν ἔχεις σὺν τοῖς
θεοῖς·
κηδεμῶν εἰ τῆς ἀδελφῆς εἰκότως. τοῦ κτήματος
ἐπιδίδου σὺ προῖκα τοῦμοῦ διαμετρήσας θῆμισιν,
τ[ὸ] δ' ἕτερον λαβὼν διοίκει κάμὲ καὶ τὴν μητέρα.
740 ἀλλὰ κα]τάκλινόν με, θύγατερ. τῶν δ' ἀναγκαίων
λέγειν

725 βοηθήσανθ' ἑαυτῷ Fraenkel: βοηθησαντ' αὐτῷ B. 727 εἶπ' Lloyd-Jones: ὅπερ B. ἄλλος several: ἄλλως B. 728 χρησμος B. 729 Corr. several: μειρακιονδ' ἐανεγω B. 730 οἶον B before, ἰσως B after correction. 731 περισωθῶ Kassel: περιω B. τουμαισ' ὕονατ' ἔχεον B. 732 τηνδεου B. 733 δ' om. B, suppl. ed. pr. ὑγιαίνοιμ' Kraus, London seminar: υπαινειν B. 735 ἄν ζῶ om. B, suppl. Zuntz (ἦν ζῶ Handley earlier). 736 ταδ' ἀλλαπρατ' B. 738 σὺ om. B, suppl. Lloyd-Jones. πρυκα B. θῆμισιν Maas: ἡμισιν B. 740 ἀλλὰ suppl. Diano, Fraenkel.

¹ The value of Knemon's total estate was estimated by Gorgias in an earlier scene (lines 328-29) to be about two talents. A dowry of one talent for Knemon's daughter would be half the comic norm (see the note at *Aspis* 35) and one third of the figure offered by the very wealthy Kallippides for Sostratos' sister (line 824). Menander is always careful to let

DYSKOLOS

Never once assisted him in any way—the man who 725
didn't

Say ' Good morning ', didn't speak a friendly word,
and yet he has

Saved my life. Another man might have replied,
and fairly, too:

' You don't let me come, so I'm not coming. You've
not been yourself

Any help to us, so now I shan't be to you, either! '

*(Knemon now notices that Gorgias is showing signs of
embarrassment before these words of praise.)*

But

What's the matter, young man?—Whether I die now 730

(I feel I may,

Probably I'm badly hurt), or whether I live, either way
I adopt you as my son. Treat all that I possess as
yours.

I appoint you guardian of my daughter here. And
find her a

Husband. Even if I did get better, I could never
track

One down. Nobody will ever satisfy me. All the 735
same,

If I do live,] let me live as I like! You take over and
Run the rest. You're sensible, the gods be thanked,
and you are your

Sister's natural protector. Split my property in two;
Give the girl half for her dowry, with the other half
provide

For your mother and me.¹—Help me, daughter, to lie 740
down.—I don't

the size of his dowries reflect the relative prosperity of the
families who offered them.

MENANDER

πλείον'] οὐκ ἀνδρὸς νομίζω· πλὴν ἐκεῖνό γ' ἴσθι, παῖ·
ὑπὲρ ἐ]μοῦ γὰρ βούλομ' εἰπεῖν ὀλίγα σοι καὶ τοῦ
τρόπου.

εἰ τοιοῦτ]οι πάντες ἦσαν, οὔτε τὰ δικαστήρια
ἦν ἄν, οἱ]ϋθ' αὐτοὺς ἀπῆγον εἰς τὰ δεσμωτήρια,
745 οὔτε π]όλεμος ἦν, ἔχων δ' ἄν μέτρι' ἕκαστος ἡγάπα.
ἀ[λ]λ' ἴσως ταῦτ' ἔστ' ἄρεστὰ μᾶλλον· οὕτω
πράττετε.

ἐκποδὼν ὑμῶν ὁ χαλεπὸς δύσκολός τ' ἔσται γέρων.

ΓΟΡΓΙΑΣ

ἀλλὰ δέχομαι ταῦτα πάντα. δεῖ δὲ μετὰ σοῦ
νυμφίον
ὥς τάχισθ' εὔρεῖν τιν' ἡμᾶς τῇ κόρῃ, σοὶ συνδοκοῦν.

ΚΝΗΜΩΝ

750 οὗτος, ἔρρηχ' ὅς' ἐφρόνουν σοι· μὴ 'νόχλει, πρὸς
τῶν θεῶν.

ΓΟΡΓΙΑΣ

βούλεται γὰρ ἐντυχεῖν σοι—

ΚΝΗΜΩΝ

μηδαμῶς, πρὸς τῶν θεῶν.

741 Suppl. several. *εκεινοσιθι* B. 742 Suppl. by an unnamed London scholar (see Quincey and others, *Notes on the Dyskolos of Menander*, *AHRC* 2 [1959], 9). *σοιολιγα* B. 743 Suppl. Sandbach, Shipp. 744]υτ'αυτος B. 747 ὁ om. B, suppl. ed. pr. 749 τιν' om. B, suppl. ed. pr.

DYSKOLOS

Think a man should say [more] than he needs to,
though I want you to
Understand this fact, my child—you see, I'd like to
tell you one
Or two things [about] me and my ways. If everyone
behaved
[Like me, we should have] no law-courts, shouldn't
send each other to
Prison, [and] there'd be [no] wars. Each man would 745
have enough to live
On, and he'd be satisfied. Perhaps, though, modern
life is more
To your taste! Well, choose that. This cantanker-
ous and peevish old
Nuisance won't be in your way.

GORGIAS

Well, I accept all *that*. But with
Your help, we must find a husband for the girl with-
out delay,
If that suits you.

KNEMON

Now look here, I've told you all that I proposed. 750
By the gods, don't bother me!

GORGIAS

Somebody wants to talk to you . . .

KNEMON

By the gods, no!

MENANDER

ΓΟΡΓΙΑΣ

τὴν κόρην αἰτῶν τις—

ΚΝΗΜΩΝ

οὐδὲν ἔτι τοιούτων μοι μέλει.

ΓΟΡΓΙΑΣ

ὃ σε συνεκώσας.

ΚΝΗΜΩΝ

ὁ ποῖος;

ΓΟΡΓΙΑΣ

οὕτοσί.

ΚΝΗΜΩΝ

πρόελθε σύ.

ἐπικέκαυται μὲν· γεωργός ἐστι;

ΓΟΡΓΙΑΣ

καὶ μάλ', ὦ πάτερ·

755 οὐ τρυφῶν οὐδ' οἶος ἀργὸς περιπατεῖν τὴν ἡμέραν
]...ενοοστ.[

...].δίδου· πόει† του[

752 τοιούτων om. B, suppl. Bingen. 753 σε om. B, suppl. ed. pr.
753-54 πρόελθε—ἐστι first assigned to Knemon by Diano (cf.
also Pope, *Acta Classica* 3 [1960], 44; B has paragraphi under-
neath 753 and 754, and dicola after ουτοσι, συ, and ἐστι).
754-55 καὶ—ἡμέραν assigned to Gorgias by ed. pr. (B appears
to have an additional dicolon after πατερ). 756-57 Part-
assignment and identity of speaker or speakers are uncertain.

DYSKOLOS

GORGias

. . . asking for the girl's hand.

KNEMON

[Such details] are no

Longer my concern!

GORGias

But it's the man who helped to rescue you!

KNEMON

Who?

GORGias (*pointing to Sostratos in the background*)

Him there!

KNEMON

Come forward, you!

(*Sostratos comes forward. Knemon examines him carefully, then addresses Gorgias.*)

He's sun-burnt. Does he farm?

GORGias

Yes, sir.

He's not pampered, not the kind to saunter lazily all day 755

(*Lines 756-60, coming at the top of a new papyrus folio, are severely mutilated. In 756 and 757 the identification of speaker (or speakers) and any divisions between speeches are uncertain. However, the imperatives give, do can safely be made out in 757, and here Knemon may have given a laconic assent to Sostratos' suit. 758 begins with Knemon speaking.*)

MENANDER

ΚΝΗΜΩΝ

εἶσκ]υκλείτ' εἴσω με.

ΓΟΡΓΙΑΣ

καὶ [.] .[.] .[

ἐπιμ]ελοῦ τούτου.

ΣΩΣΤΡΑΤΟΣ

τὸ λο[ιπὸν] ἐγγυᾶν [ἐμοί σε δεῖ

760 τήν] ἀδελφήν.

ΓΟΡΓΙΑΣ

ἐπανε[νεγ]κε ταῦτα [γ'], ὡς δ[ε]ῖ, [τῷ πατρί.

ΣΩΣΤΡΑΤΟΣ

οὐ[δ]ὲν ὁ πατὴρ ἀντερεῖ [μοι].

ΓΟΡΓΙΑΣ

τοιγαροῦν ἔγωγέ σ[ο]ι

ἐγγυῶ, δίδωμι πάντων [τῷ]ν θεῶν ἐναντίον

ενεγκεινος† δίκαιόν ἐστι π.[.]θη†, Σώστρατε.

οὐ πεπλασμένῳ γὰρ ἦθει πρὸς τὸ πρᾶγμ' ἐλήλυθ[ας,

758-63, 773-77, 805-10 The text, as originally published by V. Martin, has here been supplemented by two new scraps of B discovered and first published by R. Kasser and C. Austin, *Papyrus Bodmer XXVI. Ménandre: Le Bouclier*, Coligny-Geneva 1969, 48 f. 758 εἶσκ]υκλείτ' suppl. several. 759 ἐμοί σε δεῖ suppl. Arnott *exempli gratia*. 760 ἐπανε[νεγ]κε . . . [γ'] suppl. Kasser, Austin. ὡς δ[ε]ῖ, [τῷ πατρί suppl. Arnott. 762 Suppl. Kasser, Austin. 763 So B, desperately corrupt: could Menander have written νῦν ἐκείνην, ὡς δίκαιόν ἐστι πεισθεῖς, Σώστρατε?

DYSKOLOS

KNEMON

Wheel me in!

GORGAS

[Yes, certainly] 758

See to all his needs.

(Knemon's command is obeyed. The old man on his couch is taken back to his house, by means of the 'ekkyklema' (see the staging note after 690). Gorgias' words 'See to all his needs' are addressed either to Myrrhine or, more probably, to Simiche inside Knemon's house. However, it is likely enough that at this point both Myrrhine and Knemon's daughter also leave the stage, entering Knemon's house. The presence of neither of them is required for the betrothal ceremony that follows.)

SOSTRATOS

And now [you must (?)] betroth your sister [to (?)]
[Me (?)].

GORGAS

But that's a matter rightly [for your father (?)] 760
to decide.

SOSTRATOS

Father won't oppose [me].

GORGAS

Well then, I betroth the girl to you,
And I hand her over, calling all the gods to witness, to
Be your wife. That's fair and proper, I'm convinced
now, Sostratos.¹

In approaching this affair you haven't masked your
character,

¹ The Greek text of this line is irremediably corrupt. Only a guess may be made at its meaning.

MENANDER

765 ἀλλ' ἀπλῶς, καὶ πάντα ποιεῖν ἡξίωσας τοῦ γάμου
 ἔνεκα· τρυφερὸς ὢν δίκηλλαν ἔλαβες, ἔσκαψας, πονεῖν
 ἠθέλησας. ἐν δὲ τούτῳ τῷ γένει μάλιστ' ἀνὴρ
 δείκνυτ', ἐξισοῦν ἑαυτὸν ὅστις ὑπομένει τινὶ
 εὐπορῶν πένητι· καὶ γὰρ μεταβολὴν οὗτος τύχης
 770 ἐγκρατῶς οἶσει. δέδωκας πείραν ἱκανὴν τοῦ τρόπου·
 διαμένοις μόνον τοιοῦτος.

ΣΩΣΤΡΑΤΟΣ

πολὺ μὲν οὖν κρείττω[ν ἔτι.
 ἀλλ' ἐπαινεῖν αὐτόν ἐστι φορτικόν τι πράγμα' ἴσως.
 εἰς καλὸν δ' ὁρῶ παρόντα τὸν πατέρα.

ΓΟΡΓΙΑΣ

Καλλιππίδης

ἐστὶ σοῦ πατήρ;

ΣΩΣΤΡΑΤΟΣ

πάνυ μὲν οὖν.

ΓΟΡΓΙΑΣ

νῆ Δία, πλούσιός γ' ἀνὴρ.

766-73 Portions of these lines (the third quarter, roughly) are preserved in *P. Oslo* 186. 766 Continued to Gorgias by ed. pr. (B has *ων:δικέλλαν*, but no paragraphus below the line). 767 *ῥαιγεν[Oslo, τωμερει B.* 768 *ἦσοστις Oslo, αιαντονοστις B.* 769 *μεταβολὴν Page: μεταβολη[Oslo, μεταβολης B. ουτοστησ τ.χ[(or τησπ.[) B.* 771 *Suppl. Bingen, Kassel.* 772 *φορτικοντιπ[Oslo, φορτικονπραγμα B.* 773-77 See on 758-63 above. 773 *τ'ορων B.* 774 Change of speaker after *πατήρ* indicated by ed. pr. (B omits dicolon).

DYSKOLOS

You've been frank, agreed to turn your hand to any- 765
thing for this
Marriage. You love luxury, and yet you took a
mattock, and
Grubbed, and sweated willingly. A true man with
your heritage
Shows up best if he's prepared despite his wealth to
take the poor
As his equals. Such a man will bear with equanimity
Changing fortune. Of your mettle you have given 770
proof enough.
Only see you stay the same!

SOSTRATOS

Oh, I'll improve a good deal [yet (?)].
Self-acclaim, however, is perhaps a vulgar thing.
But look—
Here's my father, coming just on cue!

(During Sostratos' speech Kallippides enters from the left. The length of the ancient stage enables Gorgias and Sostratos to continue their conversation unnoticed by Kallippides until 779.)

GORGAS

Kallippides? Can he
Be your father?

SOSTRATOS

Yes indeed!

GORGAS

A wealthy man, by Zeus.

MENANDER

ΣΩΣΤΡΑΤΟΣ

775 καὶ δικαίως γ', ὡς γεωργὸς ἄμαχος.

ΚΑΛΛΙΠΠΙΔΗΣ

καταβεβρωκότες γὰρ ἤδη τὸ πρόβατον φροῦδοι
ἀπολέλειμμ' ἴσως·
πάλαι
εἰσὶν εἰς ἀγρόν.

ΓΟΡΓΙΑΣ

Πόσειδον, ὄξυπείνως πως ἔχει·
αὐτίκ' αὐτῷ ταῦτ' ἐροῦμεν;

ΣΩΣΤΡΑΤΟΣ

πρῶτον ἀριστησάτω·
πραότερος ἔσται.

ΚΑΛΛΙΠΠΙΔΗΣ

τί τοῦτο, Σώστρατ'; ἡριστήκατε;

ΣΩΣΤΡΑΤΟΣ

780 ἀλλὰ καὶ σοὶ παραλέλειπται· πάραγε.

ΚΑΛΛΙΠΠΙΔΗΣ

τοῦτο δὴ ποῶ.

775 καὶ δικαίως γ' ed. pr.: δικαίως B. ὡς om. B, suppl. Eitrem, van Groningen. ἀπολέλειμμ' several: ἀπολειμ' B. 776 καταβεβρωκοτεδῆ B. 779 πρατερος B. 779-80 Change of speaker after ἡριστήκατε indicated by ed. pr. (B omits di-colon). 780 ποησω B.

DYSKOLOS

SOSTRATOS

Yes, and
He deserves to be, for he's unrivalled as a farmer!

KALLIPPIDES

I've 775
Missed the lunch, I think—by now they've eaten up
the sheep, and gone
To the farmstead long ago!

GORGAS

Poseidon, he looks ravenous!
Shall we break the news to him at once?

SOSTRATOS

He'd better have his lunch
First, then he'll be more indulgent.

KALLIPPIDES (*noticing Sostratos for the first time*)

What's this, Sostratos? Is lunch
Finished?

SOSTRATOS

Yes, but your share's been put on one side. Go on in.

KALLIPPIDES

That's 780
What I'm doing!

(*Exit Kallippides into the shrine.*)

MENANDER

ΓΟΡΓΙΑΣ

εἰσιὼν οὕτω λάλει νῦν, εἴ τι βούλει, τῷ πατρὶ
κατὰ μόνας.

ΣΩΣΤΡΑΤΟΣ

ἔνδον περιμενεῖς, οὐ γάρ;

ΓΟΡΓΙΑΣ

οὐκ ἐξέρχομαι
ἔνδοθεν.

ΣΩΣΤΡΑΤΟΣ

μικρὸν διαλιπὼν παρακαλῶ τοῖνυν σ' ἐγώ.

ΧΟ Ρ ΟΥ

ΜΕΡΟΣ Ε΄

ΣΩΣΤΡΑΤΟΣ

οὐχ ὥς ἐβουλόμην ἅπαντά μοι, πάτερ,
785 οὐδ' ὥς προσεδόκων γίνεται παρὰ σοῦ.

ΚΑΛΛΙΠΠΙΔΗΣ

τί δέ;
οὐ συγκεχώρηχ'; ἥς ἐρᾷς σε λαμβάνειν
καὶ βούλομαι καὶ φημι δεῖν.

781 οὕτω Fraenkel: αὐτω B. νῦν om. B, suppl. several.
βουλεῖς B. 782 ἐξερχετ[or ἐξέρχει B. 783 σ' om. B, suppl.
ed. pr.

DYSKOLOS

GORGIAS

You go in and have a talk now all alone
With your father, if you like.

SOSTRATOS

You plan to wait inside, do you?

GORGIAS

I shan't leave the house.

SOSTRATOS

In a few minutes then I'll call for you.

(Sostratos goes off into the shrine, and Gorgias probably into Knemon's house, where his mother now is. When the stage is empty, the chorus enter to give their fourth entr'acte performance.)

ACT V

(After the chorus' departure, Sostratos and Kallippides enter from the shrine, in mid-conversation.)

SOSTRATOS

But you're not meeting all my wishes, father,
Nor all my expectations.

KALLIPPIDES

What? Haven't I

785

Agreed? I want you to get married to
The girl you love, I say you must!

MENANDER

ΣΩΣΤΡΑΤΟΣ

οὐ μοι δοκεῖς.

ΚΑΛΛΙΠΠΙΔΗΣ

νῆ τοὺς θεοὺς ἔγωγε, γινώσκων ὅ[τι
νέω γάμος βέβαιος οὕτω γίνετ[αι
790 εἰ δ' ἔρωτα τοῦτο συμπεισθῇ ποε[ῖν.

ΣΩΣΤΡΑΤΟΣ

ἔπειτ' ἐγὼ μὲν τὴν ἀδελφὴν λήψ[ομαι
τὴν τοῦ νεανίσκου, νομίζων ἄ[ξιον
ἡμῶν ἐκείνον· πῶς δὲ τοῦτο νῦν σὺ φῆς,
οὐκ ἀντιδώσειν τὴν ἐμήν;

ΚΑΛΛΙΠΠΙΔΗΣ

αἰσχρὸν λέγει[s.

795 νύμφην γὰρ ἅμα καὶ νυμφίον πτωχοὺς λαβεῖν
οὐ βούλομ', ἱκανὸν δ' ἐστὶν ἡμῖν θάτερον.

ΣΩΣΤΡΑΤΟΣ

(KT fr. 116) περὶ χρημάτων λαλεῖς, ἀβεβαίου πράγματος.
εἰ μὲν γὰρ οἶσθα ταῦτα παραμενοῦντά σοι
εἰς πάντα τὸν χρόνον, φύλαττε μηδενὶ
800 τούτων μεταδιδούς· ὦν δὲ μὴ σὺ κύριος
εἶ, μηδὲ σαυτοῦ τῆς τύχης δὲ πάντ' ἔχεις,
τί ἂν φθονοίης, ὦ πάτερ, τούτων τινί;
αὕτη γὰρ ἄλλω, τυχὸν ἀναξίῳ τινί,

788 εγών· ἐγινώσκων[B, with ἐγὼ ruled out and τοῦτο written above it. ὅ[τι suppl. several. 789 οὕτω J. Martin (οὕτως

Blake, Kassel): οὗτος B. 790 τούτος B. πονε[B. 796 εατε
ρον· ἡμῖν B. 798 παραμενοῦντα mss. of Stobaeus, *Ecl.* 3. 16.
14: περιμενοῦντα B. 800 τούτων Jacques, Steffen: τούτου B,

DYSKOLOS

SOSTRATOS

That doesn't

Meet everything, I think.

KALLIPPIDES

Yes, by the gods, it does!

I realise that when you're young, it adds

Stability to marriage if it's love

790

That prompts the bridegroom.

SOSTRATOS

So I now can marry

The young man's sister, thinking that *he* won't

Disgrace *us*? Then how can you still refuse

To offer him my sister in return?

KALLIPPIDES

Your plan won't do! I've no wish to acquire

795

Two paupers-in-law at one go—one's quite

Enough for us.

SOSTRATOS

Your theme is money, an

Unstable substance. If you *know* that it

Will stay with you for ever, guard it and

Don't share with anyone. But where your title's

800

Not absolute, and all's on lease from fortune, not

Your own, why grudge a man some share in it,

Father? Fortune might take it all away

ἄλλω Stob. ὠνδεμησιν B: αὐτὸς ὦν δὲ Stob. (but ὦν δὲ in margin of ms. M). 801 εὐμηθεῖ B: εἰ δὲ μὴ Stob. 802 τί ἂν Stob.: μητε B. 803 αὐτῇ B: αὐτῇ Stob.

MENANDER

- παρελομένη σοῦ πάντα προσθήσει πάλιν.
 805 διόπερ ἐγὼ σέ φημι δεῖν, ὅσον χρόνον
 εἴ κύριος, χρῆσθαί σε γενναίως, πάτερ,
 αὐτόν, ἐπικουρεῖν πᾶσιν, εὐπόρους ποεῖν
 ὡς ἂν δύνῃ πλείστους διὰ σουτοῦ. τοῦτο γὰρ
 ἀθάνατόν ἐστι· κἄν ποτε πταίσας τύχης,
 810 ἐκεῖθεν ἔσται ταῦτό τοῦτό σοι πάλιν.
 πολλῶ δὲ κρεῖττόν ἐστιν ἐμφανῆς φίλος
 ἢ πλοῦτος ἀφανής, ὃν σὺ κατορύξας ἔχεις.

ΚΑΛΛΙΠΠΙΔΗΣ

- οἶσθ' οἷόν ἐστι, Σώστραθ'· ἃ συνελεξάμην
 οὐ συγκατορύξω ταῦτ' ἐμαυτῷ· πῶς γὰρ ἄν;
 815 σὰ δ' ἐστί. βούλει περιποήσασθαι τινα
 φίλον δοκιμάσας; πρᾶττε τοῦτ' ἀγαθῇ τύχῃ.
 τί μοι λέγεις γνώμας; πόριζε, Σώστρατε·
 δίδου, μεταδίδου. συμπέπεισμαι πάντα σοι.

ΣΩΣΤΡΑΤΟΣ

ἐκών;

ΚΑΛΛΙΠΠΙΔΗΣ

- ἐκών, εὖ ἴσθι· μηδὲν τοῦτό σε
 820 ταραττέτω.

804 παρελομένη Stob.: ἀφελομένη B. πάντα Stob.: ταυτα perhaps B (in 804-10 B is badly torn and defective, but the full text is preserved in the Stobaeus quotation). 806 πάτερ Stob.: πατηρ B. 809 ἀθάνατον Stob.: ἀθανατονοπο^{ει} B. 811 πολλω B: πολλῶν Stob. κρεῖττον Stob.: κριττων B. 813 οἷον Mette: οἰος B. 814 ταυταυτ' B. 817 πόριζε, Σώστρατε tentatively Arnott: πορίζεπορίζβαδιζε B, with the second πορίζ scored out. 818 Change of speaker at line-end indicated by ed. pr. (B has no dicolon after σοι and no paragraphus under line 818).

DYSKOLOS

From you, hand it to someone else who doesn't
Perhaps deserve it. So, as long as you 805
Control it, father, you yourself, I say,
Should use it generously, aid everyone,
And by your acts enrich all whom you can.
Such conduct never dies. If you by chance
Should ever stumble, it will yield to you a like 810
Repayment. Better far than hidden wealth
Kept buried is a visible true friend.¹

KALLIPPIDES

You know the situation, Sostratos.
What I've put by me, I shan't bury in my grave—
How could I? It's all yours. You've proved your man 815
And want to clinch his friendship? Go ahead, good luck
To you. No need for sermons. Sostratos (?),
You may dispose, and give, and share. You've quite
Convinced me.

SOSTRATOS

Gladly?

KALLIPPIDES

Gladly, yes. Don't let
That worry you at all.

¹ Menander plays here on the distinction in Athenian law between 'hidden' (ἀφανής) and 'visible' (ἐμφανής) property. 'Visible' property was a man's openly acknowledged possessions, assessable for taxation; 'hidden' property included such things as debts owed to the person concerned, claims, and—because easily concealed—cash. See A. R. W. Harrison, *The Law of Athens*, I, Oxford 1968, 230 f.

MENANDER

ΣΩΣΤΡΑΤΟΣ

τὸν Γοργίαν τοίνυν καλῶ.

ΓΟΡΓΙΑΣ

ἐπακήκο' ὑμῶν ἐξιὼν πρὸς τῇ θύρᾳ
ἅπαντας οὓς εἰρήκατ' ἐξ ἀρχῆς λόγους.
τί οὖν; ἐγὼ σε, Σώστρατ', εἶναι μὲν φίλον
ὑπολαμβάνω σπουδαῖον ἀγαπῶ τ' ἐκτόπως,
825 μείζω δ' ἐμαυτοῦ πράγματ' οὔτε βούλομαι
οὔτ' ἂν δυναίμην, μὰ Δία, βουλευθεὶς φέρειν.

ΣΩΣΤΡΑΤΟΣ

οὐκ οἶδ' ὅ τι λέγεις.

ΓΟΡΓΙΑΣ

τὴν ἀδελφὴν τὴν ἐμὴν
δίδωμί σοι γυναῖκα, τὴν δὲ σὴν λαβεῖν—
καλῶς ἔχει μοι.

ΣΩΣΤΡΑΤΟΣ

πῶς καλῶς;

ΓΟΡΓΙΑΣ

οὐχ ἡδύ μοι
830 εἶναι τρυφᾶν ἐν ἀλλοτρίοις πόνοις δοκεῖ,
συλλεξάμενον δ' αὐτόν.

ΣΩΣΤΡΑΤΟΣ

φλυαρεῖς, Γοργία.
οὐκ ἄξιον κρίνεις σεαυτὸν τοῦ γάμου;

DYSKOLOS

SOSTRATOS

Then I'll call Gorgias.

820

(Gorgias now enters from Knemon's house.)

GORGIAS

I've overheard you from the doorway on
My way out—all your conversation right
From the beginning. Well then, I admit
That you're a good friend, Sostratos, I like
You very much—but I don't wish to take
On things too big for me, and even if I wished,
By Zeus, I couldn't do it.

825

SOSTRATOS

I don't see your point.

GORGIAS

I'll give my sister to you as your wife, but as
To taking yours—thank you, but . . .

SOSTRATOS

Why the 'but'?

GORGIAS

I can't enjoy wealth won by others' labours,
But only what I've earned myself.

830

SOSTRATOS

That, Gorgias,
Is nonsense. Don't you think you're worthy of
This marriage?

822 ου B (for οὐς). 823 σε om. B, suppl. ed. pr. 830 τρυφᾶν ἐν
and δοκεῖ several: τρυφᾶναι and δοκῶ B.

MENANDER

ΓΟΡΓΙΑΣ

ἐμαυτὸν εἶναι κέκρικ' ἐκείνης ἄξιον,
λαβεῖν δε πολλὰ μίκρ' ἔχοντ' οὐκ ἄξιον.

ΚΑΛΛΙΠΠΙΔΗΣ

835 νῆ τὸν Δία τὸν μέγιστον, εὐγενῶς γέ πως
πα[ράλογ]ος εἶ.

ΓΟΡΓΙΑΣ

πῶς;

ΚΑΛΛΙΠΠΙΔΗΣ

οὐκ ἔχων βούλει δοκεῖν
τρυφᾶν.] ἐπειδὴ συμπεπεισμένον μ' ὀρᾶς,
πάρεικ]ε.

ΓΟΡΓΙΑΣ

τούτῳ μ' ἀναπέπεικας· διπλασίως
ἡμαρτον.] ὦν πένης γὰρ ἀπόπληκτός θ' ἄμα
840 τίς ἐλπιδ' ὑποδείκνυσιν εἰς σωτηρίαν;

ΣΩΣΤΡΑΤΟΣ

υἱέρειν· τ]ὸ λοιπὸν ἐστὶν ἡμῖν ἐγγυᾶν.

834 μικραπολλα B. 836-41 An oblong tear has removed the opening 6 to 7 letters of these lines, together with any traces of paragraphi. Plausible supplementation is well-nigh impossible; the text printed here is merely *exempli gratia*. 836, 838 Suppl. Sandbach. 837 Suppl. Arnott. 838 Change of speaker indicated by ed. pr. (B has no dicolon before τουτω). 839 ἡμαρτον suppl. Arnott. γὰρ om. B, suppl. Sandbach. 840 τίς suppl. Arnott, ἐλπιδ' Barrett. 841 Suppl. Blake (τ]ὸ already ed. pr.). ημινεστιν B: corr. several.

DYSKOLOS

GORGIAS

I believe I'm worthy of
The girl, but not to take so much when I've
So little.

KALLIPPIDES

By almighty Zeus, your pride 835
[Unhinges (?)] you.¹

GORGIAS

How?

KALLIPPIDES

You desire to act
[Rich (?)], when you're poor. You've seen *me*
swayed by logic,
[Give way yourself (?)], then.

GORGIAS

That's convinced me. [I (?)]
[Was (?)] doubly [wrong. Who (?)']s got [a hope (?)],
if he's
Both poor and senseless, of security? 840

SOSTRATOS

[Splendid! (?)] All that remains now is to plight
Our troths.

¹ The text of lines 836-41 is defective, and certain restoration of the original Greek impossible. Whether Menander made Gorgias' sudden surrender more plausible than it may appear in the above translation is a question to which we have now no answer.

MENANDER

ΚΑΛΛΙΠΠΙΔΗΣ

ἀλλ' ἐγγυνῶ παῖδων ἐπ' ἀρότῳ γνησίων
τὴν θυγατέρ' ἤδη, μειράκιον, σοί, προῖκά τε
δίδωμ' ἐπ' αὐτῇ τρία τάλαντ'.

ΓΟΡΓΙΑΣ

ἐγὼ δέ γε
845 ἔχω τάλαντον προῖκα τῆς ἐτέρας.

ΚΑΛΛΙΠΠΙΔΗΣ

ἔχεις;
μὴ δῶς σὺ λίαν.

ΓΟΡΓΙΑΣ

ἀλλ' ἔχω.

ΚΑΛΛΙΠΠΙΔΗΣ

τὸ δὲ χωρίον
κέκτησ' ὅλον σύ, Γοργία. τὴν μητέρα
ἤδη σὺ δεῦρο τὴν τ' ἀδελφὴν μετάγαγε
πρὸς τὰς γυναῖκας τὰς παρ' ἡμῖν.

ΓΟΡΓΙΑΣ

(KT fr. 820)

ἀλλὰ χρή.

ΣΩΣΤΡΑΤΟΣ

850 τὴν νύκτα [ταύτην κωμάσωμεν ἐνθαδὶ

846 δῶς Arnott, Quincey: δαυ B. Change of speaker after ἔχω indicated by ed. pr. (εχωτο B). 850-51 Supplementation is highly speculative, and the text printed is *exempli gratia*. 850 Suppl. Arnott (ταύτην ἐνθάδ' already ed. pr.).

DYSKOLOS

KALLIPPIDES

Well, I betroth my daughter now,
Young man, to you, to harvest lawful children.¹
I add three talents dowry.

GORGIAS

Yes, and I've
A talent dowry for the other girl. 845

KALLIPPIDES

Have you? Don't name too high a figure!

GORGIAS

But

I have it.

KALLIPPIDES

Gorgias, you keep the farm
Intact. Now bring your mother and your sister
Across here to our womenfolk.

(Kallippides, as he makes this last remark, points to Pan's shrine.)

GORGIAS

I must
Do that.

SOSTRATOS

[Let's] stay [and have a party here (?)] 850

¹ The formula of betrothal, with its quaintly agricultural wording, seems to correspond with the one in use in contemporary Athens. The announcement about the dowry (whose size here is well above the comic norm: see the notes on *Asp.* 35, *Dysk.* 740) was an integral part of the ceremony. See A. R. W. Harrison, *The Law of Athens*, I, Oxford 1968, 3 ff.

MENANDER

πάντες μέν[οντες· αὔριον δὲ το]ὺς γάμους
 ποήσομεν. κ[αὶ τὸν] γέροντα, [Γορ]γία,
 κομίσατε δε[ῦ]ρ'· ἔξει τὰ δ[έον]τ' ἐνταῦθ' ἴσω[ς
 μ]ᾶλλον παρ' ἡμῖν.

ΓΟΡΓΙΑΣ

οὐκ ἐθ[ελ]ήσει, Σώστρατε.

ΣΩΣΤΡΑΤΟΣ

855 σύμπεισον αὐτόν.

ΓΟΡΓΙΑΣ

ἂν δύνωμ[αι].

ΣΩΣΤΡΑΤΟΣ

δεῖ πότον
 ἡμῶν γενέσθαι, παππία, νυνὶ [κ]αλόν,
 καὶ τῶν γυναικῶν παννυχίδα.

ΚΑΛΛΙΠΠΙΔΗΣ

τοῦναντίον
 πίωντ' ἐκεῖναι, παννυχιούμεν, οἶδ' ὅτι,
 ἡμεῖς. παράγων δ' ὑμῖν ἐτοιμάσω τι τῶν
 860 προὔργου.

ΣΩΣΤΡΑΤΟΣ

(KT fr. 119)

πόει τοῦτ'. οὐδενὸς χρή πράγματος

851-56 Suppl. ed. pr. 860 χρή πράγματος Stobaeus, *Ecl.* 3.
 29. 45: χρηματος B.

DYSKOLOS

Tonight, [and then tomorrow (?)] we can have
The weddings. Bring the old man, Gorgias,
Too. Probably he'll find here better service
With us.

GORGIAS

He'll not be willing, Sostratos.

SOSTRATOS

Persuade him!

GORGIAS

If I can.

*(Exit Gorgias into Knemon's house, to attempt to do what
he has been asked.)*

SOSTRATOS

We ought to have

855

A glorious party now, dad, and the ladies
Must make a night of it.

KALLIPPIDES

The other way

Round, rather—it's the ladies who will drink
I'm sure—we'll do the night-work! I'll go now
And get things ready for it.

*(With these words Kallippides goes off into the shrine,
leaving Sostratos alone on stage.)*

SOSTRATOS

Do!—A wise

860

MENANDER

τὸν εὖ φρονοῦνθ' ὅλως ἀπογνῶναί ποτε·
 ἄλωτὰ γίνετ' ἐπιμελεία καὶ πόνω
 ἅπαντ'. ἐγὼ τούτου παράδειγμα νῦν φέρω·
 ἐν ἡμέρᾳ μιᾷ κατείργασμαι γάμον
 865 ὃν οὐδ' ἂν εἷς ποτ' ᾤετ' ἀνθρώπων ὅλως.

ΓΟΡΓΙΑΣ

προάγετε δὴ θάπτον ποθ' ὑμεῖς.

ΣΩΣΤΡΑΤΟΣ

δεῦτε δὴ·
 μῆτερ, δέχου ταύτας. ὁ Κνήμων δ' οὐδέπω;

ΓΟΡΓΙΑΣ

ὃς ἰκέτευεν ἐξαγαγεῖν τὴν γραῦν ἔτι,
 ἢ ᾗ τελέως μόνος καθ' αὐτόν;

ΣΩΣΤΡΑΤΟΣ

ὦ τρόπου
 870 ἀμάχου.

ΓΟΡΓΙΑΣ

τοιούτος.

861 φρονουνθ' B: ποιουνθ' Stob., where Grotius conjectured πονουνθ'. 863 τουτο B. 865 ὃν om. B, suppl. ed. pr. 866 προαγεδη B. 867 μητερα B. 870 Change of speaker after τοιούτος indicated by several (B omits the dicolon).

DYSKOLOS

Man never ought entirely to despair
Of any project. Every prize can be
Captured by care and work. Here's an example
To prove it. In one day I have achieved
A marriage no-one in the world would ever have 865
At all thought possible.

(At this point Gorgias enters from Knemon's house, shepherding along his mother and his step-sister.)

GORGIAS

Do come along

Now, quickly.

(Sostratos escorts the two women to the shrine. Clearly his mother receives them, but whether in the original production this would have been imagined only, as taking place behind the door of the shrine off stage, or visible to the audience, with Sostratos' mother standing at the entrance to the shrine, cannot now be established.)

SOSTRATOS

This way.—Mother, you receive
Them. *(To Gorgias)* Isn't Knemon here yet?

GORGIAS

Why, he begged
And begged me to bring Simiche too, then
He'd be all by himself!

SOSTRATOS

No fighting him! 870

GORGIAS

That's what he's like.

MENANDER

ΣΩΣΤΡΑΤΟΣ

ἀλλὰ πολλὰ χαιρέτω.

ἡμεῖς δ' ἴωμεν.

ΓΟΡΓΙΑΣ

Σώστραθ', ὑπεραισχύνομαι
γυναιξὶν ἐν ταύτῳ—

ΣΩΣΤΡΑΤΟΣ

τίς ὁ λῆρος; οὐ πρόει;
οἰκεῖα ταύτ' ἤδη νομίζειν πάντα δεῖ.

ΣΙΜΙΧΗ

ἄπειμι, νῆ τὴν Ἀρτεμιν, καγώ. ὁμόνος
875 ἐνταῦθα κατακείσει· τάλας σὺ τοῦ τρόπου.
πρὸς τὸν θεόν σε βουλομένων [τούτων ἄγειν
ἀντεῖπας. ἔσται μέγα κακὸν πάλιν [τί σοι,
νῆ τῷ θεῷ, καὶ μείζον ἢ νῦν· εὖ πέ[σοι.

ΓΕΤΑΣ

ἐγὼ προελθὼν ὄψομαι δεῦρ' [ὥς ἔχει.

αὐλεῖ

873 οὐκ'εία B. 875 ἐνταῦθα B. 877 μεγακον B. τί σοι suppl.
Page, Webster. 878 καὶ om. B, suppl. Blake, Lloyd-Jones.
πέ[σοι suppl. Kraus. 879 προελθὼν Sandbach: προσελθων B.

¹ The goddesses Demeter and Persephone.

DYSKOLOS

SOSTRATOS

Oh well, forget him. Let's

Go.

GORGIAS

Sostratos, I'm shy—with women in
The same room!

SOSTRATOS

Rubbish! Go on. They're all *family*
By now, remember!

(Sostratos and Gorgias go off into the shrine. Simiche now enters from Knemon's house. Her little speech is addressed back through that house's open door to her master, who must be imagined as lying inside.)

SIMICHE

Yes, by Artemis,

I *shall* go, too! You'll lie there, all alone.

875

I'm sorry you're like that! [They] wished to [take] you
to

Pan's shrine, and you refused. [You]'ll come to more
Harm, by the Ladies¹—even worse than now. May all
[Go] well!

(Exit Simiche into the shrine. From it, immediately afterwards, emerges Getas. He walks towards Knemon's house.)

GETAS

I'll go and see here [how he is (?)].

(At this point the papyrus contains the note αὐλεῖ, 'the piper pipes'. This indicates that the following scene,

MENANDER

written in iambic tetrameters catalectic [880-958], is performed with musical accompaniment. What effect, however, this piping had on the actual delivery of the words, is now uncertain; cf. Pickard-Cambridge, The Dramatic Festivals of Athens, 2nd edition revised by Gould and Lewis, Oxford 1968, 156 ff.)

- 880 τί μοι προσαυλεῖς, ἄθλι' οὗτος; οὐδέπω σχολή [μοι.
 πρὸς τὸν κακῶς ἔχοντα πέμπουσ' ἐνθαδί μ'. ἐπί-
 σ[χες.

ΣΙΜΙΧΗ

καὶ παρακαθήσθω γ' εἰσιὼν αὐτῷ τις ἄλλος ὑμῶν.
 ἐγὼ δ' ἀποστέλλουσα τροφίμην βούλομαι λαλή[σαι
 αὐτῇ, προσειπεῖν, ἀσπάσασθαι.

ΓΕΤΑΣ

- νοῦν ἔχεις· βάδ[ιζε.
- 885 τοῦτον δὲ θεραπεύσω τέως ἐγώ. πάλαι δ[έδοκται
 τ[οῦτο]ν λαβε[ῖν] τὸν καιρόν, ἀλλὰ διαπο[
]εσει καὶ τῶν β[
 ο]ὔπω δυνησ[]ι. μάγειρε
 Σίκων, πρόελ[θε δ]εῦρό μοι[κάκουσο]ν. ὦ Πόσειδον,
 890 οἷαν ἔχειν οἴμ[αι δι]ατριβήν.

880 Suppl. several. 881 Suppl. Kassel, Sydney seminar. 883 βουλομα B. 884 αὐτῇ Kassel: ταυτῇ B. 885 Suppl. Richter, Thierfelder. 886 Suppl. several. 889 [κάκουσο]ν suppl. Post. 890 οἴμ[αι suppl. Barigazzi, Gallavotti.

DYSKOLOS

Why pipe at me, you wretched cur? [I]’ve got no 880
time for *you* yet!
I’m on a mission to the patient here, so stop your
piping!

SIMICHE

Yes, someone else can go in there—one of your
crowd, and sit with
Knemon. I want a chat with mistress now before
she leaves us,
To talk to her and say good-bye.

GETAS

That’s sensible, be off then.
I’ll see to grandad while you’re gone.

*(At this point Simiche goes off into the shrine. Getas
continues speaking on the empty stage.)*

—For ages [I’ve been planning] 885
To seize this opportunity, and yet [I’m puzzled how
to (?)]

*(At lines 887–88 the papyrus is so badly mutilated that
plausible supplementation is impossible. Getas may have
peeped through Knemon’s door to see if the old man was
in bed and helpless.)*

[.] and the [.]
[. . .]’ll not yet be able [.]. Cook
Sikon, come out here, please, [and pay attention (?)].
O Poseidon,

What splendid sport I think we’ve got!

(Enter Sikon, from the shrine.)

MENANDER

ΣΙΚΩΝ

σύ μ[ε κα]λεῖς;

ΓΕΤΑΣ

ἔγωγε.

τιμωρίαν [βούλ]ει λαβεῖν ὦν ἀρτίως ἔπασχες;

ΣΙΚΩΝ

ἐγὼ δ' ἔπασχ[ον ἀ]ρτίως; οὐ λαικάσει φλυαρῶν;

ΓΕΤΑΣ

ὁ δύσκολος [γέρ]ων καθεύδει μόνος.

ΣΙΚΩΝ

ἔχει δὲ δὴ πῶς;

ΓΕΤΑΣ

οὐ παντάπ[ασ]ιν ἀθλίως.

ΣΙΚΩΝ

οὐκ ἂν δύναίτο γ' ἡμᾶς

895 τύπτειν ἀναστάς;

ΓΕΤΑΣ

οὐδ' ἀναστῆναι γάρ, ὥς ἐγῶμαι.

ΣΙΚΩΝ

ὥς ἡδὺν πρᾶγμα μοι λέγεις. αἰτήσομ' εἰσιῶν τι·
ἔξω γὰρ ἔσται τῶν φρενῶν.

893 [γέρ]ων suppl. several. δεπως B. 895 γάρ om. B, suppl. ed. pr. 896-97 ὥς—φρενῶν assigned to Sikon by ed. pr. (B has paragraphus under 896 and dicolon after τι).

DYSKOLOS

SIKON

You're calling me?

GETAS

I am, yes. 890

Now [would] you [like] to get revenge for recent gay disasters?

SIKON

For recent *gay* disasters? Bugger you, you're talking drivel!

GETAS

The peevish old rogue's all alone, asleep.

SIKON

And his condition?

How's that?

GETAS

Not absolutely critical!

SIKON

Could he get up and

Clout us?

GETAS

He couldn't even stand, I don't think, un- 895 supported!

SIKON

How charming your suggestion is! I'll go inside, and ask to Borrow some object. He'll go wild!

MENANDER

ΓΕΤΑΣ

τί δ' ἄν, τὸ δεῖνα, πρῶτον
 ἔξω προσελκύσωμεν αὐτόν, εἴτα θέντες αὐτοῦ
 κόπτωμεν οὕτω τὰς θύρας, αἰτῶμεν, ἐπιφλέγωμεν;
 900 ἔσται τις ἡδονή, λέγω.

ΣΙΚΩΝ

τὸν Γοργίαν δέδοικα
 μὴ καταλαβὼν ἡμᾶς καθαίρη.

ΓΕΤΑΣ

θόρυβός ἐστιν ἔνδον,
 πίνουσιν· οὐκ αἰσθήσεται οὐδεὶς. τὸ δ' ὅλον ἐστὶν ἡμῖν
 ἄνθρωπος ἡμερωτέος· κηδεύομεν γὰρ αὐτῷ,
 οἰκείος ἡμῖν γίνετ'· εἰ δ' ἔσται τοιοῦτος αἰεί,
 905 ἔργον ὑπενεγκεῖν.

ΣΙΚΩΝ

πῶς γὰρ οὐ;

ΓΕΤΑΣ

λαθεῖν μόνον προμηθοῦ
 αὐτὸν φέρων δεῦρ' εἰς τὸ πρόσθεν. πρόαγε δὴ σύ.

897 τί δ' ἄν om. B, suppl. Handley. 898 Corr. Thierfelder:
 προσελκυσωμεν B. θεντεσαντον B. 903 Corr. Kassel: ημερωτερος
 B. 904 Corr. Page: αιαι apparently B. 905-41 The distri-
 bution of parts is often unclear in this passage. 905 προμηθοῦ

DYSKOLOS

GETAS

I say, here's an idea:
Suppose we drag him out of doors first; then we'll
dump him down here,
We'll bang on his door, ask for things, and lash him
into fury!
There'll be some fun, I tell you!

SIKON

It's that Gorgias I'm scared of. 900
He'll paste us if he catches us.

GETAS

They're making such a racket
In there, carousing—nobody will notice. Top to toe, we
Must civilise the fellow! He's related now by
marriage,
A member of our family. If he goes on for ever
Like this, we'll have our job cut out to stomach his 905
behaviour!

SIKON

You will, for sure!

GETAS

Just see you're under cover when you bring him
Out here, in front. Go on, then!

allegedly Fraenkel (but not in *CR* 9 [1959], 191): επιθυμον
apparently B. 906 ουδη B. 906-07 μικρόν—ἀπέλθης assigned
to Sikon by Diano, Merkelbach (συμικρον: προσμεινον B).

MENANDER

ΣΙΚΩΝ

πρόσμεινον, ἵκετεύω σε· μή με καταλιπὼν ἀπέλθης.
καὶ μὴ ψόφει, πρὸς τῶν θεῶν. μικρὸν

ΓΕΤΑΣ

ἀλλ' οὐ ψοφῶ, μὰ τὴν Γῆν.
εἰς δεξιάν.

ΣΙΚΩΝ

ἰδού.

ΓΕΤΑΣ

θὲς αὐτοῦ. νῦν ὁ καιρός. εἶέν·
910 ἐγὼ προάξω πρότερος ὢν, καὶ τὸν ῥυθμὸν σὺ τήρει.
παῖ, παιδίον, παῖδες καλοί, παῖ, παιδί'.

909 Change of speaker at θὲς αὐτοῦ indicated by ed. pr. (B has no dicolon after its misspelled *ειδου*). 910 ὢν Arnott: *μη* B. σὺ ed. pr.: *εν* B. 911 *παῖ, παιδίον* ed. pr.: *παιδιον* B. *καλοί* om. B, suppl. several. *παιδί'* Mette: *παιδιον* B. 911-12 *οἶχομ', οἶμοι* assigned to Knemon both times by ed. pr. (B has no paragraphi under 911 or 912, and no dicola before or after these words).

¹ The most plausible interpretation of this command is that Sikon is requested to carry Knemon from his house on the left of the stage (see the note on line 5) to a spot in the middle of the stage. 'To the right' will accordingly be 'to the audience's right'. The resulting action will thus be played out most conveniently for the audience in centre stage, right in front of the cave of Pan. In real life, no doubt, Getas and Sikon would have chosen for their villainy a place less vulnerable to observation from inside the cave, but here dramatic values take precedence over those of realism. In any case, lines 901-2 may be taken as a dramatic defence not only of Getas' scheme but also of its location.

DYSKOLOS

SIKON

Wait a bit, please! Don't desert me
And vanish! And don't make a noise, in heaven's
name!

GETAS

In earth's name,

I'm *being* quiet!

(From line 907 Getas has been urging Sikon in the direction of Knemon's house. The two have now reached the old man's door. Sikon quietly pushes it open and disappears inside; Getas probably remains on stage by the door. A moment later Sikon emerges from Knemon's house, gently carrying the invalid, who is still asleep.)

—To the right¹!

SIKON

There!

GETAS

Lay him here.

(At this command Sikon lowers the sleeping Knemon gently to the ground, probably near the front of the stage. See the note on line 909.)

—Our moment

Has now come. Well, I'll lead off first, and you² 910
must watch the rhythm.

(Getas now swaggers up to Knemon's door, and bangs on it loudly and rhythmically, in time with his following shouts.)

Ho, boy! Ho, boy there! Lovely boys! Boy! Boys!

² The piper. Lines 911 and 912 (see below) are delivered in a heavily emphasised rhythm, which the piper must follow.

MENANDER

ΚΝΗΜΩΝ

οἴχομ', οἴμοι.

ΓΕΤΑΣ

παῖδες καλοί, παῖ, παιδίον, παῖ, παῖδες.

ΚΝΗΜΩΝ

οἴχομ', οἴμοι.

ΓΕΤΑΣ

τίς οὗτος; ἐντεῦθεν τις εἶ;

ΚΝΗΜΩΝ

δηλονότι. σὺ δὲ τί βούλει;

ΓΕΤΑΣ

λέβητας αἰτοῦμαι παρ' ὑμῶν καὶ σκάφας.

ΚΝΗΜΩΝ

τίς ἂν με

915 στήσειεν ὀρθόν;

ΓΕΤΑΣ

ἔστιν ὑμῖν, ἔστιν ὡς ἀληθῶς.

καὶ τρίποδας ἑπτὰ καὶ τραπέζας δώδεκ'. ἀλλά,
παῖδες,

τοῖς ἔνδον εἰσαγγείλατε· σπεύδω γάρ.

ΚΝΗΜΩΝ

οὐδέν ἐστιν.

912 παῖ, παῖδες ed. pr.: παιδες B. 913 τισει: λονοτι B.
913-14 Change of speaker after βούλει indicated by ed. pr. (B
omits the dicolon). 914 σκάφας Handley: σφακον B. 917
Corr. London seminar, Page: αγγειλατε B.

DYSKOLOS

KNEMON (*awakened by the shouts*)

Oh, this is murder!

GETAS

Ho, lovely boys! Ho, boy! Boy! Boy! Ho, boys!

KNEMON

Oh, this is murder!

GETAS (*pretending to notice Knemon now for the first time*)

Who's this? Are you from *this* house?

KNEMON

Obviously. What do *you* want?

GETAS

I want to borrow stewing pans from your house, and some basins.

KNEMON (*trying in vain to stand up*)

Who'll put me on my feet?

GETAS

You've got one, yes, you've really got one. 915
And seven stands and twelve small tables. Boys,
pass my request to
The staff inside the house. I'm in a rush.

KNEMON

I haven't any!

MENANDER

ΓΕΤΑΣ

οὐκ ἔστιν;

ΚΝΗΜΩΝ

οὐκ ἀκήκοας μυριάκεις;

ΓΕΤΑΣ

ἀποτρέχω δῆ.

ΚΝΗΜΩΝ

ὦ δυστυχῆς ἐγώ· τίνα τρόπον ἐνθαδὶ προήχθην;
920 τίς μ' εἰ]ς τὸ πρόσθε κατατέθηκεν;

ΣΙΚΩΝ

ἄπαγε δὴ σύ. καὶ δῆ·
παῖ, παι]δίων, γυναῖκες, ἄνδρες, παῖ, θυρωρέ.

ΚΝΗΜΩΝ

μαίνει,
ἄνθρ]ωπε; τὴν θύραν κατάξεις.

ΣΙΚΩΝ

δάπιδας ἐννέ' ἡμῖν
χρήσα]τε.

918 οὐκ (before ἀκήκοας) om. B. 920 Suppl. Handley, Page
(τίς εἰ]ς already ed. pr.). κατατέθηκεν Handley: κατέθηκεν B.
δηκαισυνκαιδη B. 923 Suppl. Barrett.

DYSKOLOS

GETAS

You haven't any?

KNEMON

Countless times you've heard me say so!

GETAS

Well then,

I'm off.

(Up to this point Getas has taken the leading role in the victimisation of Knemon, while Sikon looks idly on in the background. But now Getas runs back to join Sikon, leaving Knemon briefly alone at the front of the stage.)

KNEMON

Oh, dear, the misery! However did I come to Be brought out here? [Who]'s dumped [me] down before my door?

(Sikon now takes over from Getas the role of Knemon's tormentor. He struts up to the old man's door, and delivers line 921 exactly as Getas did lines 911 and 912, banging loudly on the door in time to the rhythm of his shouts.)

SIKON

(To Getas) Be off, then! 920

And now, [ho, boy!] Boy! Ladies! Gentlemen!

Ho, boy! Ho, porter!

KNEMON

Sir, are you mad? You'll smash the door to pieces!

SIKON

Could your people

[Lend] us nine rugs?

MENANDER

ΚΝΗΜΩΝ

πόθεν;

ΣΙΚΩΝ

καὶ παραπέτασμα βαρβαρικὸν ὕφαντὸν
δίδοτε] ποδῶν τὸ μῆκος ἑκατόν.

ΚΝΗΜΩΝ

925 ἱμάς] π[ο]θεν. γραῦ· ποῦ ᾽στιν ἡ γραῦς; εἶθε μοι γένοιτο

ΣΙΚΩΝ

θύραν; ἐφ' ἑτέραν βαδίζω

ΚΝΗΜΩΝ

ἀπαλλάγητε δῆ. γραῦ· Σιμίχη. κακὸν σε
κακῶς ἅπαντες ἀπολέσειαν οἱ θεοί. τί βούλεις;

ΓΕΤΑΣ

κρατῆρα βούλομαι λαβεῖν χαλκοῦν μέγαν.

ΚΝΗΜΩΝ

στήσειεν ὀρθόν; τίς ἄν με

924–25 Supplementation here is highly speculative. 924 Suppl. tentatively Sandbach. *εκαστον* B. 925 Suppl. Gallavotti. *ἡ* om. B, suppl. ed. pr. 926–28 Speech-assignment thus given by ed. pr. (B has *dicola* after *σιμικη* so misspelled and *θει*). 926 *σε* Lloyd-Jones: *δε* B.

¹ Such bowls were normally used for mixing wine with water, in order to provide the weakened drink customary at

DYSKOLOS

KNEMON

Impossible!

SIKON

And [let us have (?)] a curtain
Of foreign weave, a hundred feet in length.

KNEMON

Find a strap anywhere . . . Old woman! Oh, 925
If I could only
where is the woman?

SIKON (*retreating into the background again*)
Ought I to try another door?

KNEMON

Oh, go away! Old woman,
Ho, Simiche! May all the gods blast *you* for all your
torments!

(*As Knemon curses the retreating Sikon, Getas darts
forward again.*)

And what do *you* want?

GETAS

I should like to get a big bronze wine-bowl.¹

KNEMON (*trying again to stand, but relapsing to a
sitting position*)

Who'll put me on my feet?

Greek parties. Surviving examples in bronze are illustrated in
W. Lamb, *Greek and Roman Bronzes*, London, 1929, pl. 82,
and G. M. A. Richter, *A Handbook of Greek Art*, London and
New York, 7th edition 1974, figs. 302 and 303.

MENANDER

ΣΙΚΩΝ

ἔστιν ὑμῶν, ἔστιν ὡς ἀληθῶς

930 τὸ παραπέτασμα, παππία.

ΚΝΗΜΩΝ

μὰ τὸν Δί'.

ΓΕΤΑΣ

οὐδ' ὁ κρατήρ;

ΚΝΗΜΩΝ

τὴν Σιμίχην ἀποκτενῶ.

ΣΙΚΩΝ

κάθου σὺ μηδὲ γρύζων.

φεύγεις ὄχλον, μισεῖς γυναῖκας, οὐκ ἔας κομίζειν
εἰς ταῦτ' οἷς θύουσι σαυτὸν· πάντα ταῦτ' ἀνέξει.
οὐδεὶς βοηθός σοι πάρεστι· πρὶε σαυτὸν αὐτοῦ.

935 ἄκουε δ' ἐξῆς πάντα τᾶ[λ]λ' ..[....]τισ[
]αγκας οὐδὲ τὴν [.....].[.].[...]
ἐπεὶ παρῆλθ]ον αἱ γυναῖκες ἐ[νθάδ' αἱ] παρ' ὑμῶν,
τῇ σῇ γυν]αικὶ τῇ τε παιδὶ [περιβ]ολαὶ τὸ πρῶτον

930 μὰ τὸν Δί' Fraenkel, Quincey: παιδιον B. Change of speaker before οὐδ' suggested by ed. pr. (assignment to Getas first made by Kraus: B has no dicolon before οὐδ'). 931 κάθου Arnott: καθευθε B. σὺ om. B, suppl. Sandbach. μηδὲ Gallavotti, Lloyd-Jones: μη (followed by a blank space four letters wide) B. 932 γυναικασμους B. 934 Corr. several: αυτοι B. 937-40 Supplementation here is very uncertain, and the text offered is merely *exempli gratia*. 937 Suppl. Arnott (ἐπεὶ), Handley (the rest). 938 τῇ σῇ γυν]αικὶ suppl. ed. pr., [περιβ]ολαὶ Quincey.

DYSKOLOS

SIKON (*running forward to join Getas*)

You've got the curtain, yes, you really
Do have one, dad!

KNEMON

By Zeus, I don't!

GETAS

And not the wine-bowl, either? 930

KNEMON

I'll murder Simiche!

SIKON (*seriously*)

Sit still, and don't so much as murmur!
You shrink from crowds, you loathe the ladies, you
won't let us take you
To join the sacrificers. You must bear with all these
torments—
There's no-one here to help you, so just gnash your
teeth there fuming!
And listen to my tale of all the other things (?) [. . .] 935

(The ending of line 935 and much of 936-37 are so badly torn in the papyrus that supplementation of 936 is totally impossible, of 935 and 937 highly speculative. Sikon, however, here begins his description of the events at the party in a flowery and poetic style which may have been traditional for such passages.)

[.] nor the [.]
[And when (?)] the ladies of your party [made their
entrance here (?)], for
[Your] wife and daughter first there were affectionate
embraces (?),

MENANDER

καὶ δεξιῶ]ματ'· οὐκ ἀηδὴς διατρ[ι]βή τις αὐτῶν.
940 μικ[ρ]ὸν δ'] ἄπωθεν ἡντρέπιζον συμπόσιον ἐγὼ τι
τοῖς ἀνδράσιν τούτοις. ἀκούεις; μὴ κάθειυδε.

ΓΕΤΑΣ

μὴ γάρ.

ΚΝΗΜΩΝ

οἴμοι.

ΣΙΚΩΝ

τί δ'; οὐ βούλει παρεῖναι; πρόσ[εχε] καὶ τὰ λοιπά.
σπουδὴ γὰρ ἦν· ἐστρώννουν χ[α]μαὶ στιβάδα τρα-
πέζας
ἔγωγε· τοῦτο γὰρ ποεῖν ἐμοὶ προσῆκ'. ἀκούεις;
945 μάγειρος ὦν γὰρ τυγχάνω· μέμνησο.

ΓΕΤΑΣ

μαλακὸς ἀνὴρ.

ΣΙΚΩΝ

ἄλλος δὲ χερσὶν Εὐϊον γέροντα πολὺν ἤδη
ἔκλινε κοῖλον εἰς κύτος, μειγνύς τε νᾶμα Νυμφῶν

939 καὶ δεξιῶ]ματ' suppl. Kraus. 940 Suppl. Bingen, Mar-
zullo. ἄπωθεν Sandbach: ἀνωθεν B. 941-42 Change of
speaker after μὴ γάρ suggested by Sandbach (B has no di-
colon). 942 τί δ'; οὐ om. B, suppl. Kassel. 943 ἐστρωννυντ[o]
apparently B. στιβάδα Maas: στιβας B. 944 ἐμοὶ ed. pr.: εμε
B. At the end of the line B has τὸν Διόνυσον, clearly a gloss
on Εὐϊον in 946. 945 Change of speaker indicated by several
(B has a paragraphus under the line, possibly traces of a
dicolon after ἀνηρ, and μεμνησοι in mistake for μεμνησο:).

DYSKOLOS

[Hands clasped in greeting (?)]. Their behaviour
wasn't unattractive.

And there was I [not far (?)] away, arranging for the 940
men here

A little party—aren't you listening? Don't fall asleep!

GETAS

No,

Not *that*!

(*Here Sikon and Getas shake the weary Knemon, to keep
his attention.*)

KNEMON

Oh, dear!

SIKON

What? Don't you want to be there? Pay attention
To everything that follows. All was bustle. I was
fixing

A straw couch on the ground, and laying tables.

That was rightly

My business. Are you listening? I *am* a cook, 945
remember!

GETAS (*aside, referring to Sikon*)

The man's a sissy¹!

SIKON

Now a hoary patriarchal vintage²
Was tipped into a dimpled urn by hand of one who
merged it

¹ This remark probably refers to Sikon's parodically effeminate gestures as he prepares to launch into his elaborately poetical description of the party.

² Literally, 'a hoary patriarchal Bacchus'.

MENANDER

ἔδεξιούτ' αὐτοῖς κύκλω, καὶ ταῖς γυναιξὶν ἄλλος.
 ἦν δ' ὥσπερ εἰς ἄμμον φοροίης· ταῦτα μανθάνεις σύ;
 950 καὶ τις βραχεῖσα προσπόλων εὐήλικος προσώπου
 ἄνθος κατεσκιασμένη χορεῖον εἰσέβαινε
 ῥυθμὸν μετ' αἰσχύνης ὁμοῦ μέλλουσα καὶ τρέμουσα.
 ἄλλη δὲ συγκαθῆπτε ταύτῃ χεῖρα καὶ χόρευεν.

ΓΕΤΑΣ

ὦ πρᾶγμα πάνδεινον παθὼν—χόρευε, συνεπίβαινε.

ΚΝΗΜΩΝ

955 τί ποτ' ἔτι βούλεσθ', ἄθλιοι;

ΓΕΤΑΣ

μᾶλλον σὺ συνεπίβαινε.

ἄγροικος εἶ.

ΚΝΗΜΩΝ

μή, πρὸς θεῶν.

948 ἐδεξιουν B. 949 ὥσπερ εἰς Diano, Sydney seminar: ὡσπερ εἰς B. 950 Corr. London seminar: βραχεῖσα B. 952 καὶ om. B, suppl. ed. pr. 953 ἀλλ' ἤδη B. 954-55 Change of speaker before τί ποτ' indicated by ed. pr. (B has no dicolon at the end of line 954 and no paragraphus under it). 955 τί ποτ' ἔτι Householder, Marzullo: τυπτετι B. σὺ om. B, suppl. ed. pr. 956 Change of speaker after θεῶν indicated by ed. pr. (B has no dicolon).

¹ This remark is allusive, but its point seems to be the old Greek chestnut, so prominent in comedy, about women's

DYSKOLOS

With naiad springs, then pledged the men all round
the cave. Another
Man pledged the ladies. *This* was just like irrigating
beach sand.¹

You fathom that? One of the maids who'd quaffed 950
too much now shrouded
The bloom of her fair youthful face, and then began
the rhythmic
Pulse of a dance, demurely though, both hesitant and
trembling.
A second girl joined hands with her, and shared the
steps.

GETAS (*to Knemon, as if at first pitying him*)

Poor victim
Of a quite awful accident—now dance, stand up, we'll
help you!

(*Here Getas and Sikon suddenly pull Knemon to his feet,
and try to make him dance with them.*)

KNEMON

You pests, what is it *now* you want?

GETAS

Just try, stand up, we'll help you! 955
You're clumsy.

KNEMON

By the gods, don't do that!

bibulousness. Women's throats, says Sikon, are like sand:
they can absorb vast quantities of liquid very easily.

MENANDER

ΓΕΤΑΣ

οὐκοῦν φέρωμεν εἴσω

ἤδη σε.

ΚΝΗΜΩΝ

τί ποιήσω;

ΓΕΤΑΣ

χόρευε δὴ σύ.

ΚΝΗΜΩΝ

φέρετε· κρείττον

ἴσως ὑπομένειν ἐστὶ τὰ κεῖ.

ΓΕΤΑΣ

νοῦν ἔχεις. κρατοῦμεν.

ὦ καλλίνικοι. παῖ Δόναξ, Σίκων, Σύρε,

960 αἴρεσθε τοῦτον, εἰσφέρετε. φύλαττε δὴ

957 τί ποιήσω assigned to Knemon by ed. pr. (B has no dicola before and after these words). 958 ^{τα}κεικακα B. κρατοῦμεν several: κρατου B. 959 Σύρε Maas: συγε B.

DYSKOLOS

GETAS

Let us take you in, then,

Now.

KNEMON

Oh, what shall I do?

GETAS (*as if to renew the dance charade*)

Dance . . .

KNEMON

Take me in, perhaps it's better

To face the tortures in the cave!

GETAS

You're showing sense. We've triumphed!

(The victory of Getas and Sikon over Knemon virtually ends the play. All that remains is a brief finale, marked by a reversion of the metre to iambic trimeters, and including at least two features traditional to Greek comedy. These are the procession off the stage of revellers (κῶμος) wearing garlands and carrying torches (the stage time is now late evening or night, at the end of this play's long day), and the concluding appeal to the goddess Athena, daughter of Zeus, under her title of Νίκη, Victory.—Getas continues speaking.)

Hurrah, we've won! Hi, boy Donax, Sikon,
And Syros—lift him up and take him in.

960

(At Getas' command Donax and Syros, two supernumerary slaves, emerge from the shrine, and with Sikon's help they lift Knemon up and prepare to carry him into the cave with them. Getas now turns to address Knemon.)

MENANDER

σεαυτόν, ὥς ἔάν σε παρακινουῖντά τι
λάβωμεν αὖτις, οὐδὲ μετρίως ἴσθ' ὅτι
χρησόμεθά σοι τὸ τηνικαῦτ'. ἀλλ' ἐκδότῳ
στεφάνους τις ἡμῖν, δᾶδα.

ΣΙΚΩΝ

τουτονὶ λαβέ.

ΓΕΤΑΣ

965 εἰέν· συνησθέντες κατηγωνισμένοις
ἡμῖν τὸν ἐργώδη γέροντα, φιλοφρόνως
μειράκια, παῖδες, ἄνδρες ἐπικροτήσατε.
(= KT Epi. fr. 11) ἡ δ' εὐπάτειρα φιλόγελώς τε παρθένος
Νίκη μεθ' ἡμῶν εὐμενὴς ἔποιτ' αἰεί.

963 τηνικαῦτ'. ἀλλ' London seminar, Thierfelder: τηνικαδω B.
964-5 Change of speaker after λαβέ indicated by several (B has
no dicolon). 965 ευνησθεντες B.

DYSKOLOS

And you watch out, for in the future if
We catch you causing any trouble, we'll
Not treat you gently then at all, be sure!
Give us a torch and garlands, someone.

(Donax and Syros doubtless at their entrance brought with them a supply of garlands and torches, and now these are distributed to the characters on stage. Sikon offers a garland ostentatiously to Knemon.)

SIKON

You take this.

(Sikon and the two supernumeraries disappear now with Knemon into the cave, leaving Getas alone to deliver his epilogue to the audience.)

GETAS

Well, if you've all enjoyed our victory
With this old nuisance, we request your kind
Applause—youths, boys and men! May Victory,
That merry virgin, born of noble line,
Attend us with her favour all our days!

965

(Exit Getas, into the cave.)